

# The Inquirer.

A Religious, Political, and Literary Newspaper, and Record of Reberent Free Thought.

ESTABLISHED IN 1842.]

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[ONE PENNY.

## The Inquirer.

ESTABLISHED 1842.

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### TOPICS AND EVENTS.

#### THE ANTI-CLERICAL REVOLT.

NOTWITHSTANDING the enormous majorities obtained by Mr. Balfour for his Education resolutions, there is palpable evidence that opinion on the Conservative side is against the clericalism to which the new Bill is a sop. Besides the symptoms of discontent in the House of Commons, we have the *Globe* sharply rebuking the tyrannical action of the clergyman at Willesden, where threeteachers,—*Churchpeople*, be it observed, not Nonconformists, still less Unitarians—have been dismissed for not signing their intention of becoming communicants; and, as if to show its lack of sympathy with the Clergy, we find the *Standard* vigorously denouncing the average sermon in Church pulpits, which it says is 'below the level of ordinary literature. The laity have advanced in general education, and the clergy have not kept in step with them.' In the *New Review* another Conservative writer, Mr. W. Earl Hodgson, declares that the Conservative leaders are trying to cram little children with

dogmas that they do not believe. We are afraid that is but too true, and it is a sample of much that is done in order to 'keep right' with the parson. But perhaps the hardest blow to the clerical party is the return of a Liberal for that safest of safe Conservative seats, Walthamstow! Doubtless many influences contribute to such a remarkable incident, but among them disgust at the Sectarian Education Bill must be prominent.

#### PLAGUE AND FAMINE.

THE reports from India are appalling. We get very little comfort out of the comparisons that have been made with former visitations of the plague. The fact that a plague exists is disgraceful, plague being simply a filth-disease. We have got past the stage of attributing these things to the mysterious ways of an angry God, who must be placated with incense and copious supplications. The blame lies on India's people and India's Government, for which we are largely responsible. The Prince of Wales, at a meeting of medical men and sanitary experts in London, once put the question: 'If these diseases are preventible, why are they not prevented?' Up to the present no answer has been forthcoming, save the obvious one, that people are too ignorant or too lazy to live properly and wisely. As regards the famine, we offered some criticisms a little while ago upon the ways of the Indian Government with regard to provisions against such a disaster, and our remarks were challenged by a good friend who has had much experience in India. It is instructive to find that to the very serious allegations that have been made in the Press and in Parliament as to the misuse of the 'famine fund,' no satisfactory answer has been forthcoming. While these discussions are going on, it is imperative to do the first thing, viz., to assist in mitigating the sufferings of the starving populations, and in every other possible way to justify the claims we make to be the friends and not the exploiters of India. A large sum has been subscribed, but much more ought to be given, and that quickly.

#### THE LIBRARY WINDOW.

WE had the pleasure this week of seeing the new window intended for the Tate Library at Manchester College, Oxford. It was still at Messrs. Butler and Bayne's showroom awaiting the last touches, but sufficiently complete to give a clear idea of the perfected design. The colouring has been kept throughout in a subdued key, and the upper panels are appropriately light. The scheme of the figured portions of the window includes four tiers of eight panels each. The lowest, which is the largest, includes gracefully designed figures representing Truth, Love, Literature, Science, Philosophy, Theology, Humility, and Free-

dom. Above this tier are two consisting of portraits of worthies famous in the history of Warrington and its Academy, viz., (lower tier) Pendlebury Houghton, George Walker, F.R.S., John Aikin, D.D., Joseph Priestley, F.R.S., William Enfield, LL.D., John Taylor, D.D., Gilbert Wakefield, B.A., John Seddon; (upper tier) Philip M. Martineau, M.D., John Yates, Josiah Wedgwood, John Aikin, M.D., Anna L. Barbauld, Thomas Barnes, D.D., Thomas Percival, F.R.S., Holbrook Gaskell. The portraits, which are very effectively done, are surmounted by the arms of the following families connected with the Academy:—Beaufoy, Bentley, Willoughby, Worsley, Houghton, Bayley, Heywood, Crompton. The whole is a memorial worthy alike of those whom it commemorates, those who have raised it, and the college it will adorn.

#### POPULARITY—AT A PRICE.

WHATEVER verdict is to be given upon pulpit sensationalism in general, everyone will admit that a plea of justification which might have considerable force in the case of a population lost in the hopeless darkness of a city slum will hardly stand on behalf of the parish church of a fashionable watering-place. Any sign of vitality in the Church of England is something of a surprise now-a-days; but as we read recent reports from Eastbourne we confess that for once our sympathy is on the side of normal orthodoxy. If it be necessary to pay the Rev. H. Terrington Sortwell's price for popularity, then we must e'en dismiss the masses as gruff old Carlyle did. The following passage, from a report of Mr. Sortwell's sermon on a recent Sunday by 'Haereticus' (a familiar pen, if we mistake not), will sufficiently illustrate that gentleman's method. The subject was 'A Bryant and May's Match-box' (? all advertisements gratis), and the text (or, rather, *pretext*, as the correspondent says) was from Matthew v. 16:—

He didn't want to borrow a match-box, or there were, no doubt, many present who carried that commodity in their waistcoat pockets, and could readily oblige him! (Much laughter, of course.) To most people a match-box was simply a match-box—(more laughter)—but no one would deny that after all it was a striking object, which frequently received pointed attention. At this point the match-box was produced, with the facetious remark, 'I told you I didn't want to borrow one; you see I have one.' Well, what did it say? The first thing he read on it was 'Protection from fire.' How suggestive! They insured their houses and other property against fire; but there was another fire from which they needed to be protected—the fire of hell! That there was such a fire a number of passages were quoted from the New Testament to prove. Dean Farrar and other advocates of the 'larger hope' might say what they liked, but they could not explain away the meaning of such



passages as that which told of the devils cast out of the legion (*sic*), who prayed that they might not be consigned to the 'deep'—not the deep sea, as many people supposed, but the bottomless pit.

To hear this strange mixture of bad manners and bad doctrine ('the hot blisters of a discredited and effete theology,' says 'Haereticus') 1200 people 'of most varied social status, from the titled gentleman to the very poorest artizan,' crowded the Eastbourne parish church on the day named, coming in from miles away, and elbowing each other even on to the steps of the pulpit and the communion table. We are sometimes sneered at as a 'select few'; but if the sneer means that we are not prepared to buy popularity at any price, we rather glory in the charge.

#### PRE-GLACIAL MAN.

We learn from *Natural Science* that Mr. W. J. Lewis Abbott has discovered worked flints in the Cromer Forest Bed. This is a further bit of evidence for the vast antiquity of man in these islands; for the Forest Bed series is below the Glacial beds, and the Glacial beds are below a valley gravel which contains flint implements of well-known palaeolithic forms. Palaeolithic man, of course, lived before Neolithic man; and, according to the stratified deposits in Kent's Cavern, Torquay, must be of very great antiquity. For a long time it was doubted whether any implements or instruments of human make, bone or stone, were as early as the Glacial period. Then it came to be admitted that man was inter-glacial; the reign of ice and snow having been intermittent, and the human creature coming after its commencement but before its close. And now, if Mr. Abbott is right, man was in Norfolk before the glaciers. We cannot confidently fix the time in years. It used to be held (after Croll's calculations) that the great ice age began about 200,000 years ago, and ended about 80,000 years ago; but the late Professor Prestwich was not disposed to assign man a greater antiquity than 20,000 or 30,000 years. It seems to be inevitable that some doubt should attach to all the evidences of the extreme antiquity of man. Biology teaches that man is descended from some humbler creature; but when fossil bones are shown as the 'missing link,' their ape-like affinities lead unbelievers to deny their human character altogether. Geologists find flint implements in old strata, and the flints being among man's earliest efforts to make implements at all, everybody is not convinced that they are at all the work of man. Sir John Evans, F.R.S., who, as everybody knows, exercises with regard to such novelties a scientific caution that some might call extreme, and who has sometimes called himself the St. Thomas of anthropologists, writes to Mr. Abbott, and says:—'No. 4 may or may not be artificial, and the same may be said of No. 3, with even more probability of its being made by man.' But Mr. Abbott also says that he has submitted these worked flints to a number of the first experts of the day, and they have accorded them unqualified acceptance as being man's work.

MR. HENRY MARSHALL, of the Old Bailey Bar, younger son of the Rev. T. L. Marshall, has been appointed by the Colonial Office District Commissioner of Lagos, on the West African Coast, and set out for his future destination in the steamship *Bekana* last Saturday.

#### NOTES AND NEWS.

THE week's Obituary includes the names of Sir Spencer Wells, surgeon; General Sir Robert Phayre; General Little; Mr. T. Bateman, Nestor of the Primitive Methodists; S. Martini, inventor of the Martini rifle; Mrs. Massingberd, philanthropist; Duchess of Montpensier.

OUT of 1974 complaints of cruelty to children in December the National Society for Prevention of Cruelty to Children found 1661 true cases; 5022 children were involved, 1256 of them being found to be insured for £6972. In the greater number of cases warnings were given; 181 prosecutions took place, and convictions followed in all but nine.

IT will be seen by our report of the annual meeting of the Reading Church that the minister, the Rev. D. Amos, after more than eight years' service, announced his determination, after careful consideration, to terminate his ministry during the year. This is not the time to speak of Mr. Amos's services to that church, and we do not know what his plans for the future may be, but we can only hope that his ability as a preacher may not be lost to our churches.

THE other week we included under our 'Quiet Hour' column an eloquent passage from a sermon by the Rev. Stopford Brooke on the *Birkenhead*. Many of our readers have, doubtless, noticed the parallel, with a happy difference, presented in the recent wreck of the *Warren Hastings*, when all but two were saved through the discipline of our men. *Cornhill* gives this month a detailed account of the *Birkenhead* story, which is worth telling again and again.

THE annual report of the National Home Reading Union amply testifies to the excellent work done by that society, now in its eighth year. With so much useless and even harmful printed matter coming before young minds in our day, such an agency as this is like a fountain of sweet waters in our midst. Mr. Birrell was severe upon the stupid British public at the annual meeting on Friday week; but it is a public not beyond redemption, as the Union's existence and achievements show.

THE International Association of the Friends of Armenia, 3, Bridge-street, Westminster, has just issued the first of a series of occasional papers, by means of which it is hoped to keep those who are working in the Armenian cause supplied with the most recent and authentic information on the subject. A list of books dealing with the Armenian question, together with new leaflets containing advice concerning clothing and other matters, may be obtained from Mr. Charles Hecht at the above address.

MR. HOWARD EVANS, in the February *Contemporary Review*, gives, as the results of a careful inquiry into the official statistics published by the respective religious bodies, the following figures:—*Sunday-school Teachers*, belonging to nine Protestant Nonconformist bodies, 373,685; belonging to Church of England, 200,596. *Sunday Scholars*, Nonconformists 3,103,285; Church of England 2,329,813. *Sittings*, Nonconformists (ten bodies), 7,610,003; Church of England 6,778,288. But most eloquent is the comparison of past figures with present, thus: in 1801 all denominations supplied 5,171,123 sittings, the Church of England claiming 4,289,883 of them. In 1851 the census gave 5,317,915 to the Church of England, and all others came to

4,894,648. The year books for 1896 show (as above), Church of England, 6,778,288; ten Nonconformist bodies, 7,610,003. Mr. Evans may well 'make no comment' on these figures. They are eloquent enough.

ACCORDING to the 'National Temperance League Annual,' there are now not much more than half the number of registered brewers in the kingdom that there were fourteen years ago, but the quantity of beer keeps up. The courage of temperance reformers keeps up, nevertheless. Mr. Robert Rae, the editor of the 'Annual,' says:—

That the Heir to the Throne, with his Princess and their daughters, should take a sympathetic share in a Temperance demonstration is a fact of no little importance; but that the Primacy of all England, a position second only to Royalty itself, should be occupied by such a thoroughgoing teetotaler as Dr. Temple is a fact which will exert vast influence among the 'classes,' in whose ranks the practice of abstinence needs to be greatly encouraged.

In short, if we only keep pegging away, we shall find the publicans as desponding about a Tory Government as the priests are of the present Unionist Government.

WE are glad to see Mr. Hopps and Mr. Fletcher Williams put in their word in the correspondence, on 'Congregationalists and Unitarianism,' each seizing upon the ambiguous phrases, 'Incarnation' and 'Divinity,' to which we drew attention last week. The following note from Mr. James Emery, treasurer of our Ramsgate Church, has a certain personal interest for all who know Dr. Barrett. Mr. Emery says:—When I attended the Prince's-street Congregational Church at Norwich twenty years ago, I was a Hebrew of the Hebrews in orthodoxy, having two clergymen of the Church of England for my godfathers. Dr. Barrett's (the Rev. G. S. Barrett then) watchword was 'Forward,' and he aroused the interest of thoughtful hearers by discourses criticising the teaching of Plenary Inspiration and kindred doctrines, and was at that time regarded as a dangerous heretic by the ultra orthodox. From week to week hearers naturally followed the reverend gentleman's call, and by personal thought and investigation strove to keep up with the apparent pace of their leader, with the result that, while expecting progressive teaching to satisfy their advancing thought, they were constantly disappointed. Indeed, Dr. Barrett has the proverbial fault of a thoroughbred trotter, namely, an immense amount of action, but extremely low speed, so much so that, in spite of his watchword, he appears to be stepping away exactly where I left him twenty years ago. After some years of the Rev. G. S. Barrett's ministrations, during which, on one or more occasions, the Rev. Guinness Rogers occupied his progressive pulpit, on the invitation of the late Mr. Manning Prentice Squirrell, I attended at the 'Octagon,' became, and thenceforth remained, a Unitarian. In fact, I found the teaching from the Unitarian pulpit the unveiled declaration of what had to be read between the lines of the discourses of the Rev. G. S. Barrett. It would be incorrect to describe Dr. Barrett as a Unitarian. From constant attention and consideration of his discourses, he might better be described as a 'Rational Trinitarian,' or a scholar who, by individual research, had satisfied himself that one time one is One, but had some good reason for declaring it to make Three. In my opinion, the name of 'Unitarian' is too noble to be applied to any but those who have the courage of their convictions.



## LITERATURE.

## THE EPIC OF THE FALL OF MAN.\*

NEAR the close of the seventh century, unless our critics and historians have been long mistaken, there was composed in the Abbey of Whitby what may be regarded as the first English epic. It dealt, as was natural under the circumstances, with the story of the creation and the fall of man. A thousand years later the MS. of this work, having come into the hands of that successful book-hunter, Archbishop Ussher, was by him presented to Francis Dujon, known to the learned world of his day as Junius, who published its contents at Amsterdam in the year 1655. Four years after this, in 1659, John Milton's great epic on 'Paradise Lost' was given to the world. It is a fact which is well known to students of English literature that these two poems cover practically the same ground, and contain certain passages which seems to owe their origin to one and the same mind. There is all the difference possible between the simple unadorned style of Cædmon and the richly classical, sometimes overburdened, verse of Milton; but here and there are ideas, and even phrases, which inevitably suggest the question to what extent the later poet was indebted to the earlier. The matter was very ably dealt with by the late Professor Henry Morley, who pointed out that as Junius certainly had the Cædmon MS. in his possession for several years before he published it, and as Milton and he were friends, it would seem impossible to escape the conclusion that Milton had read this, or at any rate been made acquainted with its contents before he composed his own great work. Mr. Gurteen holds no brief in this matter, however, although he is certainly retained for Cædmon in another, never losing an opportunity of pointing out the superiority of his order of thought and simplicity of language over Milton's elaboration of epithet and of plan. But what he aims at especially in this comparative study of Cædmon, Milton, and Dante is to develop the inner contents of one set of ideas which underlay the work of all three, but which was shaped and moulded into different forms by the conditions of their day and thought. With Dante, however, the title of his book has, and can have, nothing whatever to do; and, indeed, it is not until Mr. Gurteen reaches the last section of his book, and comes to deal with the Hell which is a necessary antecedent of the Fall in the thought of all three writers, that the comparison of the three poets is taken up.

It may be said at the outset that there is much in this volume which might just as well have been omitted. Nearly one fourth of it is taken up with a sketch of Anglo-Saxon literature and a history of its study, which has nothing whatever to do with the subject in hand, which is most obviously inferior to half-a-dozen others that might be named, and which contains nothing new in order or in thought. And if there be any who may wish to read selections from Cædmon in a modern dress, and who cannot face the literalness of Mr. Thorpe's excellent rendering, it seems to us that they will do better with the very literal though somewhat bald blank verse which Professor Morley gave in

his English Writers than with the more polished but far less accurate rendering with which Mr. Gurteen ends his book. The translation of a well-known poem according to 'the sense of the original' (which is what Mr. Gurteen claims to give) can never be satisfactory to a student, and may prove very misleading to the general reader. On the other hand, we note with pleasure the excellent reduced facsimiles of some of the engravings which the Society of Antiquaries had copied many years ago from the MS., and published in a volume which is now very rarely to be met with.

In that portion of the volume which deals with the main subject, there is evidence of careful thought and patient labour. Some things are very well and satisfactorily brought out. It would be difficult to make a more careful study of the celestial geography of these three writers than is here presented, and the diagrams with which this is illustrated are admirably clear. One point which is well put is the fact that the astronomy of Cædmon in the 7th century and of Milton in the 17th is substantially the same; for, while the former's is the Ptolemaic system pure and simple, that of Milton is but the Alpousine revision of it, by which two additional spheres,—

That crystalline sphere whose balance weighs  
The trepidation talked, and that first moved,—  
were added to the original eight.

Another matter may be best put in the writer's own words:—'It cannot be denied that, at the present day, Milton's poetic narrative of the Creation and Fall are in possession of the imagination of the average amateur theologian, and of the intellectually immature masses of England, of America, and of the English-speaking races generally. It is not taken as a Talmud or commentary, or even as a supplementary Bible. It is the only narrative generally known; and if the tiny, authentic scripture "original," which, in the course of centuries, has grown into the modern fully developed "Epic of the Fall of Man," were to be excerpted from the canonical scriptures, as all that the Bible had to say on the subject, and this were to be presented in its unconnected entirety, the result would not only cause a vacant stare of astonishment on the face of the average Protestant, but would be likely to arouse a suspicion that someone had tampered with the Bible, and had suppressed the larger part of a fine old-fashioned Bible story.' This is not new, perhaps, but it is very well and forcibly put.

F. T.

## IN DARKEST WEST LONDON.

THERE is one form of the literature of Realism of which our generation has good reason to be proud, and which is entering, we trust, upon a period of successful enterprise and praiseworthy achievement. It is the literature—if we may so speak—of social photography; of cool and careful tabulation of the facts and conditions of daily life in our great cities. The scientific spirit which has labelled and classified bones and plants and fossils, which has transformed both history and theology by its methods of analysis and synthesis, is at last condescending to the study of rent and wages, of overcrowding and the hours of labour, of the mutual relations of industry and morals. It is beginning, in fact, to be suspected in more than one quarter that an unregulated labour-market is at least as mischievous as a false theory of church-government, and that

insanitary dwellings are rather more pernicious than the fogs of Calvinism.

The latest recruit of the gospel of sociology (of which Mr. Charles Booth is the distinguished prophet) is Mr. Arthur Sherwell, whose little book on 'Life in West London' has just burst in upon (we earnestly hope!) an astonished West-End world. We are tired of the vague talk of a 'hungry army knocking at the door of capitalism'; and turn with relief to a little work which, though eminently readable and 'human,' goes to the original sources and brings us face to face with facts. And it is well called 'A Study and a Contrast,' for it reveals at the very elbow of what is, perhaps, the richest corner in Europe, a story of poverty, social slavery, and vice, which is nothing less than a scandal to our civilisation. East London and its problem is a thrice-told tale. But we hear with shocked surprise that Soho in West London is the worst of all—a mighty Lazarus lying at the doors of the Dives of Mayfair and Kensington. Let us briefly see the line which Mr. Sherwell takes.

He treats first of the social aspect of the problem; dealing in turn with Poverty, Overcrowding, and Rent. We find in the region of Soho one of the many parts of London from which the richer residential class has fled. The population decreased 20 per cent. between 1881 and 1891; and yet, owing to the erection of vast business premises and to other causes, the poor who remained have become more and more overcrowded. The percentage of poverty lies somewhere between 42 and 50, whilst in the neighbouring district of Mayfair it is only 2.7! This is one of those awful contrasts of wealth and poverty which, in Mr. Sherwell's words, 'are the special and peculiar miseries of the West End.' With regard to the statistics of overcrowding, we find that Soho has on the average twice as many per house as have either Kensington or St. George's Hanover-square; that its average number of families in a house is  $3\frac{1}{2}$ , compared with  $1\frac{2}{5}$  in theirs; that it has three times as many houses per acre as the average for all London; that its average density of population per acre is four times that of the average for all London, and nearly six times that of Mayfair; and that, spite of this, there are no open spaces in Soho, and its houses have no backyards. No less than 30 per cent. of the total tenements in the Strand sanitary area (which includes Soho) are one-room tenements, as against 10 per cent. in Battersea! The sanitary arrangements in these overcrowded areas appear in many cases to be abominably inadequate. Alongside these horrors of poverty and overcrowding is the grave question of exorbitant rent. Three rooms in Soho cost from 14s. to 20s. a week. Single rooms rarely let for less than 5s. or 6s. (a pretty little five-roomed house may be got for this in Liverpool!) An iniquitous case is even quoted by Mr. Sherwell, where two small attics (only one of which had a fire-place) let for 8s. a week, or over £20 a year.

In the second portion of his book Mr. Sherwell gives an account of the industrial aspect of his district. The population is a constantly shifting one, with a very large foreign element, especially Jew tailors and foreign women. The artisan class is remarkably small, only 10 per cent. of the whole; whereas no less than 24 per cent.

\* 'The Epic of the Fall of Man.' A comparative study of Cædmon, Dante, and Milton. By S. H. Gurteen. New York and London: G. P. Putnam's Sons. 1896. Price 12s. 6d.

\* 'Life in West London: a Study and a Contrast.' By Arthur Sherwell. London: Methuen and Co. 2s. 6d.



of the population are employed on dress, as against 2½ per cent. elsewhere in Central London. Yet there is no 'staple' trade in the district, and this complicates the economic problem. Of 18 persons successively visited, there were representatives of no less than 16 different trades and occupations! The curse of Soho is, however, the quite exceptional amount of its 'season,' or casual, work. The 'London Season' floods the market with casual labour, to minister to its idle fads and fashions and vices; and leaves behind it a mass of human wreckage, which has to eke out a precarious livelihood through the many weary weeks of slackness. It also calls into existence a vast and horrid army of 'touts,' 'loafers,' and 'casuals,' a 'pitiable and parasitic host who seriously affect the moral as well as the industrial life of the district.' West Central London is the region of the theatre and music hall, of the ballet-girl, chorus-singer, cab-runner, and wretched sandwich-man. Coming next to the particular trades, Mr. Sherwell deals at length with the tailoring trade, which is the most important in the district. Here the great evil is the domestic or tenement workshop, where overcrowding is chronic, sanitation shocking, sweating not uncommon, and where anything like adequate inspection is certainly unattained, if attainable, under present conditions. The West-End 'swell' will ejaculate, 'Twere folly to be wise,' when he hears that nearly 50 per cent. of those actually employed in making his clothes live under crowded and often scandalous conditions. Mr. Sherwell sees no hope of improvement until the system of out-work is totally abolished, and employers' workshops which can be kept under observation are made compulsory by law.

The third portion of the book deals with the moral aspect of the problem, though, in reality, this is not to be marked off too clearly from its economic phase. From the ethical standpoint, the worst evil of West London life is its hopeless artificiality, and the fact that the people have no direct contact with nature. The awful struggle for existence by no means tends to sweeten the moral atmosphere; and the ostentatious idleness and vice of the wealthy 'unemployed' hard by exerts a baneful influence over the toilers of Soho. Hairdressers' and coal shops act as betting-centres, for the poor credit themselves with 'sporting,' instincts no less than their rich neighbours. The facilities for drinking are described as 'appalling,' the entire district being 'honey-combed with clubs, wine-rooms, restaurants and saloons, whose atmosphere is indescribably vicious.' Prostitution in the district is described as 'a deliberate and organised trade,' and has an immediate and vital connection with the decay of morality and the anti-social habits of the West-End aristocracy. Mr. Sherwell brings forward no universal panacea for this profoundly serious state of society. His task is to observe and classify the facts, and not to ventilate any pet doctrine or theory. But with the final appeal which he makes to the leisured and enlightened no worker among the poor will fail to agree. It is not vague and academic sympathy or even charity which is wanted from those who merely look at these awful facts through a telescope, and who make a kind of vicarious atonement through intermediaries and subscription lists. More power to the rich who give generously, and with discrimination! But, as Mr. Sherwell puts it, the day of true social reformation will never dawn until the leisured can be

'aroused to an intelligent and practical sympathy with the just and legitimate aspirations of the poor, as distinct from the unawakened ignorance that so often lurks in the very sympathy of those who watch the problem from afar. Enthusiastic and intelligent personal service is what is imperatively needed,—a consecration of all who love to the service of all who suffer.'

In cordially commending this excellent little book to our readers, we venture to close by suggesting that it opens out a new and most useful field of activity to the workers at our Domestic Missions up and down the land, who ought to be specially qualified to fill in a truthful picture (on similar lines) of their own particular districts. The problem of morals is very largely an economic and educational problem in the purlieus of great cities. 'The general law of progress, or civilisation—call it what you will—is an ascent from physical to moral,' insists Mr. Sherwell. 'Physical destitution intensifies, if it does not actually create, moral obliquity and weakness.' And to the present writer it seems that work of the kind suggested is most truly and genuinely 'religious,' and is well calculated to arouse the slumbering conscience and nerve the failing will.

H. S. PERRIS.

#### SHORT NOTICES.

WE are delighted to notice the continued appreciation of several of the excellent books published by the Sunday School Association, such as the Rev. J. J. Wright's *Little Asker* which now appears in a fourth edition. Seeing that it was first published in 1887, this does not represent a rapid sale; nevertheless, it represents a real public demand; and now that the price is reduced to one shilling net, the book should win its way into a much wider circle. For the information of those to whom it is still unknown, we may say that the 'Little Asker' is a child whose happy experience it is to get wiser answers than most little ones do when they are in the pursuit of knowledge upon that most sacred of mysteries—life. A number of very attractive chapters are given, illustrating, in story fashion, the marvellous changes that occur in the processes of seed-germination, flower and insect life, etc., and all is told with such animation and sympathy for the child-mind that no one can read without imbibing wholesome and stimulating knowledge. We know of several young naturalists who own an immense debt to this little book. It is not at all surprising that parents and others should desire a similar work on advanced lines for the older children. Perhaps Mr. Wright will see his way to that by-and-by; at present we can but congratulate him on the good service he has rendered in a field which is left too often a blank, and where serious danger and deplorable loss come to many a young mind for want of guidance. (Essex Hall).

THE MAGAZINES.—Besides the article on which we have commented in another column, the *Progressive Review* has an explanation of the record of the Church of Scotland with regard to social reform by the Rev. Dr. John Glassey. By far the most important items in the number are the very able and timely editorial on 'The Genesis of Jingoism,' and an account of Walt Whitman by an old friend who remains anonymous.

Two numbers of *Cosmopolis* lie before us. The January issue was full of good matter, topmost of all being the second instalment of Max Müller's literary recollec-

tions. This deals mainly with Froude and Kingsley, and is of absorbing interest, so that we might fill columns with quotations from it. We get new light on Froude's persecution at Oxford. 'It is characteristic of Froude that, if I understood him rightly, he gave up the idea of finishing the reign of Queen Elizabeth because he was disappointed in her character towards the end of her reign.' 'There is no place so trying for a professor as Oxford. . . . As things are at present, it has been said, and I believe truly said, that nearly all professional lectures might be abolished, and the studies of the undergraduates would go on just the same.' No reflection on Manchester College, Oxford, we trust! As to Kingsley: 'The struggle for life may bring out many fine qualities, but it cannot but leave traces of the struggle, a certain amount of self-assertion, a love of warfare, and a more or less pronounced satisfaction at having carried the day against all rivals and opponents. These are the temptations of a poor man.' We have a touching picture of this poet and idealist, who was yet the most practical of Christians and something of a scientist. 'He was a perfect specimen of noble English manhood.' Shakespeare, Maurus Jókai, George Sand (in hitherto unpublished letters), Napoleon, and Pierre Loti (a mixed lot!) loom large in the current number of this international magazine. There is also an article by Mr. Arnold Forster, M.P., on 'The New French Naval Programme,' which attributes to responsible Frenchmen—with complete injustice, as we believe—the most nefarious anti-British feeling: a very mischievous article.

#### PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, etc., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

*Sports: From the Christian Standpoint.* By Frank Ballard.

*St. Peter to Revelation.* By C. Geikie, D.D., LL.D. 6s. (Longmans).

*A Slight Indiscretion.* By Mrs. E. Cartwright. 1s. (Fisher Unwin).

*A Comedy of Three.* By Newton Sanders. 1s. (Fisher Unwin).

*State Vaccination.* By J. H. Levy. 2d. (King & Son).

*The Moral Aspects of Socialism.* By Sidney Ball, M.A. 1d. (Fabian Society).

*Case for State Pensions in Old Age.* By G. Turner. 1d. (Fabian Society).

*The State and its Functions in New Zealand.* 1d. (Fabian Society).

*The Prophecies of Jesus Christ.* By Dr. Paul Schwartzkopff. 5s. (T. and T. Clark).

*Little Asker.* By J. J. Wright. 1s. (Sonnenschein).

*The Buddhist Praying Wheel.* By W. Simpson. 10s. (Macmillan).

*The Sacred Tree.* By Mrs. J. H. Philpot. 8s. 6d. (Macmillan).

*The Modern Reader's Bible.* By R. G. Moulton, M.A. 10 vols. (Macmillan).

*An Introduction to the History of Religion.* By F. B. Jevons, M.A. 10s. 6d. (Methuen).

*Selections from the Chronicle Florentine of Villani.* By P. H. Wicksteed, M.A. 6s. (Constable).

*Socialism and Catholicism from the Italian of Count Edward Soderini.* By R. Jenery-Shee. 6s. (Longmans).

*How to Preach with Power.* By W. H. Young, Ph.D. (Elliot Stock).



*Vegetarianism and the Intellectual Life.* By W. E. A. Axon, F.R.S.L. 1d. (Vegetarian Society).

*Answers to some Objections against Vegetarianism.* By Rev. J. Clark. 1d. (Vegetarian Society).

*The New Spiritualism.* By Richard Harte. 3d. (Office of Light).

*The Story of the Nations: Canada.* By J. G. Bourinot. 5s. (Fisher Unwin).

*Light for Bible Readers.* By J. Page Hopps. 2d. (Philip Green).

*The Church of the Future.* By S. F. Macdonald. (Philip Green).

*Aristotle and the Earlier Peripatetics.* By B. F. C. Costelloe, M.A., and J. H. Muirhead, M.A. 2 vols. 24s. (Longmans).

*A Chain of Seven.* By J. Page Hopps. 3d. (Williams & Norgate).

*Prophets of the Christian Faith.* 5s. (Clarke & Co.).

*Guide to Photography.* By Operator. 6d. (Saxon & Co.).

*English Song Book.* By Basso. 6d. (Saxon & Co.).

*Review of Reviews, Bible Magazine, Good Words, Sunday Magazine, Cornhill, Osborne, Magazine of Art, Family Magazine, Church of England, Travel, Contemporary, Expositor, Positivist, Nineteenth Century, New Century, Happy Home, Young Days, Macmillan's, S. Nicholas, Century, Westminster.*

#### PROFESSOR BRUCE'S GIFFORD LECTURES.—III.

IN his third Gifford lecture at Glasgow, Professor Bruce asked what inferences they might draw from man viewed as the crown of evolution regarding the Great Being who was beneath and within the creative process from its commencement to its consummation. Their appeal was to the end of the process. Some theistic apologists had sought for critical points, at which the Creator's hand might be directly apparent, as if under the impression that, while God might be in the usual, He was far more certainly in the unusual, where the evolutionary process passed into some new phase and made a remarkable new departure. Three crises for immediate divine action had been discovered in the history of the universe; first, at the beginning of the evolutionary process; second, at the first appearance of life; and third, at the dawn of consciousness. Such open points in the process of world-making, at which the immediate action of God came in, might exist, but they were not indispensable to theistic faith. On the contrary, it might be the reverse of an advantage to lay an excessive emphasis on the occasional preternatural action of God upon the world. The risk they ran by so doing was that of getting into a way of finding God nowhere except in the unusual—that of lapsing into Deism. He who clung eagerly to the primitive impulse that set evolution going, to the origination of life and to the inspiration of a living soul, as proofs that God existed, virtually declared that, in all other parts of the history of the universe, he found no convincing evidence of God's being and power. What was the good of such a Deity after they had verified his existence to their own satisfaction? He was a far-off, absentee, otiose divinity. How much better to find God everywhere, than here and there at rare intervals; and ever active, from the beginning to the end, ever creating and ever exercising a providence over creation, and guiding it

towards its consummation, man. Here, and not at any preliminary stage, was the place on which they should plant their foot, if they desired to know, not merely that God is, but what He is. For, from man, viewed as the child of evolution and as its climax, four things might be learned; first, that the process of world-making is instinct with purpose—man in view throughout; second, that purpose guided the process, so as to insure that it should reach its foreordained consummation; third, that, the object of the purpose being man, the Being who purposes must be manlike; and fourth, that the purpose which aimed at bringing man on the scene will continue to work towards making the most of him. These propositions were reasonable and credible. It was not possible to compel faith in God by any process of reasoning whatever. It was even easy to remain agnostic in spite of all conceivable theistic arguments. Still, it was worth while for the theist to think out a theory of the universe helpful to faith by its consistency and intrinsic worthiness. And of such a theory, man might be made the starting-point, as reflecting the light of purpose on the whole antecedent history of the universe. As to the third proposition, the inference to the spirituality of God did not rest on the category of causality, but on that of purpose. Man was not merely one of the infinite number of effects produced by divine causality, but the effect which explained all the rest, the end in view of the Creator in all His creative work. This allowed that man's relation to God was unique. It was one of affinity, because God, *ex hypothesi*, supremely cared for what man distinctly is. Regarding the fourth inference, it would not be in accordance with the principle of evolution, and with the analogy of nature, if man were at the outset all that it was in him to be. Man, to begin with, was man only in germ, in fruitful possibility, rather than in realized fact. Assuming such, the Maker of man would be interested in the realizing of the possibilities of man's nature, as a father was interested in the rearing of his child. God would not stop when man had reached the human; He would work on, cultivating to the utmost the humanities. He might rest when the creative process had reached the human stage, and say 'it is good,' but it would be only to make a new start in a rational and moral evolution incomparably more interesting and momentous than the physical evolution foregoing. They, therefore, expected to find traces in history of God working as a just and beneficent providence on the great scale and on the small. Hegel had maintained that history was a rational process, and that it was competent and incumbent to seek in the world a design which should enable them to comprehend evil and reconcile the thinking spirit with its existence. Perfect rationality it might be as impossible to find in history as perfect morality. But who could believe that history was wholly chaotic, without even drift or tendency towards the good and the true? If darkness brooded over the scene, there was at least light shining in the darkness.

WE find the following story in *Unity*, so it must be true:—

A little fellow who had his wits about him when the contribution plate was passed at church, administered a rebuke to his mother, who, on the way home, was finding fault with the sermon. 'Well, mother,' he said, innocently, 'what could you expect for a cent?'

#### 'THE FIRST MAN, ADAM.'

THERE have been many speculations as to the locality of Paradise, but the Garden of Eden has never been found, and there is no terrestrial fountain whence four great rivers flow. There has been some discussion as to the colour of the first man—whether red or yellow, to give rise to so many varieties in his descendants—but neither has this inquiry found any satisfactory answer. Biblical students cannot even approach it without coming across some startling facts of anthropology, and some rather perplexing problems of ancient history. They must, to begin with, learn to discount the (historical) value of the deluge legend, and to set aside the traditional date of the creation of man. They are, indeed, learning to do this very fast. Even orthodox students and readers are willing to accept the statement of Professor Sayce, that the history of civilisation has to be taken back into the seventh millennium before the Christian era. We must allow it that measure of antiquity already, because of recent discoveries in Chaldea; and we may as well prepare ourselves to find it more ancient still. It conflicts with the teaching to which we have been accustomed; but there appears to be a consensus of opinion among explorers, and here are the engraved gems and tablets in our museums. Some persons say it does not matter if Adam was two or three thousand years earlier; and they are content to blame Ussher's chronology, and say that the Bible does not give dates. But, really, Ussher is not very far wrong in his reckoning upon the dates given; and even if we adopt the longer chronology of the Septuagint, we cannot make the Genesis narrative square with literal fact. Some of our orthodox friends are certainly aware of this; but a few years ago they would have declined to credit any facts of archaeology bearing the import of those which now come from Babylonia. Even as it is, we might almost expect them to be incredulous, and to decry the facts as fanciful evidence manufactured in the interests of 'the higher criticism.' But we are all higher critics now; and even Professor Sayce, the great scholar and champion on the other side, calmly assures us that 'the history of civilisation has been taken back into ages which a short while since were still undreamed of.' 'Henceforward, Sargon and Naram-Sin (B.C. 3800), instead of belonging to "the grey dawn of time," must be regarded as representatives of "the golden age of Babylonian history."'

It is curious to find Professor Sayce rebuking the 'higher criticism' for showing too much caution, and imagining that the conquests of Sargon in Syria and Palestine were the inventions of a later date. He tells them that monumental evidence has turned up, which 'critical' ingenuity is unable to explain away. Sargon and Naram-Sin are really historical, and prove to have come at the end of a long preceding historical period. The trustworthiness of Sargon's annals has been strikingly vindicated, 'and historical scepticism must find some other record of antiquity on which to expend its strength.'

One would suppose that the 'critics' had assailed the chronology of Genesis instead of the Babylonian dates which seem, at least, to be in conflict with that book. But, in truth, Professor Sayce is one of 'the higher critics' himself, and we are all higher critics now! It will soon be possible for a lecturer to go up and down the country and create interest everywhere by proving that Adam and the



Fall belong to a mythic allegory. And then, as a subject for reflection, he may ask his audiences how we are to regard Paul's teaching concerning the Second Adam? The answer will be, 'Back to Christ!'

#### HERE AND THERE IN LINCOLNSHIRE.—III. LINCOLN.

As of Kirkstead, so again of Lincoln; if we would wish to know something of the congregation which has existed here, directly under the shadow of St. Hugh's Cathedral, from about 1673, we must take down volume 14 of the *Monthly Repository*, and on p. 213 we shall find much that is interesting. The present chapel was built in 1725, on ground bought by Mr. Daniel Disney, 'assisted by a few substantial yeomen out of the country, and some respectable tradesmen of Lincoln, making ten in all.' The property, situated in High-street,—not up a passage, down a court, or hidden from the gaze of men, but in a commanding position and within view of all who pass by—was vested by deed in these ten men and their successors, in trust, for the benefit of the society, or Church of Christ, as it was called; and it would almost appear, by the provisions of this deed, that religious liberty was not even then considered as on a stable foundation. For it contemplated the possibility of a repeal of the Toleration Act, by providing that, in this event, the chapel and estate should become the private property of the trustees for the time being, their heirs, etc. Like so many more of the old congregations, this one has had its periods of prosperity—now able to buy a small estate, then a few years after to buy a parsonage—and its periods of decay and depression. Did space permit, we should like to give a long quotation from the *Monthly Repository*, telling of the successful stratagem by which the Methodists, who had obtained possession of the chapel, were evicted in 1803, but we forbear, and urge our readers instead to ask their church and chapel librarians for the volume, which, possibly, has lain long forgotten and neglected on the top shelf, and would really benefit by dusting, opening, and a change of air.

In the hopes that some reader may be able to find any errors in the list of ministers here, it is given in full, viz:—Michael Drake, 1673—1696; Thomas Cooper, 1715—1724; Joseph Cappe, 1724—1730; John Heywood, —1740; John Hodgson, 1741—1763-4; John Dunkley, 1766—1789; Methodists, used Chapel, 1793—1803; re-opened for Unitarian worship by Rev. Charles Wellbeloved, on 19 August, 1804; Henry Howson, 1804—1805; Israel Worsley, 1806—1813; James Hawkes, 1813—1822; Richard Shawcross, 1823—1827; John Philp, 1827—1831; Joseph Charles Meeke, 1832—1833; Israel Worsley (second time), 1833—1836; John Lampray, 1838—1846; Francis Fisher, 1846—1847; Charles Case Nutter, 1847—1860; Joseph Smith, 1861—1863; Archibald Forbes Macdonald, M.A., 1863—1869; William Matthews, 1870—1873; John William Rogers, 1873—1874; William Rodger Smyth, 1874—1875; and Francis Revitt, 1875—.

The chapel is one of those buildings certain to catch the eye of the observant wayfarer; its small bricks have long ago reached that indescribable red so dearly prized by artists, and its high tiled roof at once bespeaks attention. The interior is

bright and cheerful, the effect being increased by the white painted pews. Like Matthew Henry's Chapel, Chester, the ceiling is supported by two extremely fine oak pillars. The organ is in the singer's gallery, opposite to the pulpit. An entrance from the chapel leads to the schoolroom and vestry. On one of the outer walls is an oval memorial stone of Maria Clair, wife of the Rev. C. C. Nutter, who died 27 November, 1852, and is buried here. The minister is in touch with many of the City movements, and thoroughly up in the Cathedral history. None of our people, especially those who come from afar to see this Cathedral, can do better than enlist Mr. Revitt as their guide.

Chroniclers link the history of the beautiful Gothic Cathedral of S. Pére, in Burgundy, with Hugh of Burgundy, better known to us as Hugh of Lincoln. Many people ask about Hugh, who he was and what he did. He had been a monk in the convent of the Grande Chartreuse, near Grenoble, and in consequence of his great reputation for learning and piety, Henry II. asked him to come to England in order to preside over a Carthusian establishment at Witham in Somersetshire, the first of the Order in this country. He was subsequently created bishop of Lincoln, and to him we are indebted for the glorious Cathedral, at which, we are told, he laboured with his own hands:—

Non solum concedit opes operamque suorum,  
Sed proprii sudoris opem lapidesque frequenter  
Excisos fert in calathò calcemque tenacem.

Before leaving France, Hugh appears to have devoted considerable attention to ecclesiastical architecture in Burgundy, and, although it is far from being proved, many persons suppose that the architect employed by Hugh to build Lincoln Cathedral—one Geoffry de Noiers—brought his plans from Burgundy.

It is well to bear in mind, when visiting and studying Cathedrals, that they are often symbolical of a celestial hierarchy. Lincoln is a fine example of this. In the metrical Life of Hugh, we are told that the white squared stones represent pure and wise churchmen. The dark marble was the church, the spouse—the polish setting forth her simplicity, the brightness her morality, and the darkness her ceaseless toil and labour. Those long ranges of windows, above and below, were the different ranks of clergy: the circular windows in the transept the two eyes of the church, represented by bishops and deacons. The bishops look towards the east, the quarter of the Holy Spirit, as though inviting his influence; the deacons towards the north, the region of the Devil, in order to watch his advance. Yes, if you will, symbolism is everywhere, even in Disney's four square chapel; which you will find of as much interest in its way, as Hugh's Cathedral is in its way; even though the contrast be sharp and great twixt Chapel and Cathedral. The Cathedral may be the edifice of the church triumphant, but the Chapel is the rallying place of the church militant.

GEORGE EYRE EVANS.

ONE of the latest 'leaflets' printed by the British and Foreign Unitarian Association for distribution is the late S. F. Macdonald's 'Church of the Future,' a little poem known to some of our older readers, and deserving to be known to all who wish to help that Church to be built.

#### AMERICAN NOTES.

THERE is a great deal of wickedness and corruption in Chicago, no doubt, as Mr. Stead has plentifully declared—though, 'if Christ came to' London or any other great city, he would be apt to find a good deal of the same thing. But there is also a great deal of good, and in hard times the kindness shown is very great. The Chicago correspondent of the *Christian Register* writes:—

Life is at full tide with us during the holidays, touching the springs of kindness and generosity in human hearts to an unwonted degree. The kinship of high and low, rich and poor, has had varied and striking illustration. It appears that Christmas Eve found at our City Hall numerous letters from poor children addressed to Santa Claus. These letters, freighted with the wishes of poor little ones who wanted to share the bounty of good 'Saint Nic.,' were turned over to Mayor Swift. And, sure enough, on the morrow, accompanied by his wife, with a well-loaded carriage, he drove, hour after hour, from door to door whence the letters came, and left gladness and rejoicing in his wake. Others, with unstinted hand, served free dinners to the hungry and ill-clad—the Salvation Army, at one station, feeding between four and five thousand. Every charity home and refuge was aglow with Christmas cheer. 'Eleven hundred pounds of chicken, twenty bushels of potatoes, and four hundred jars of jelly were consumed at dinner at the Bridewell,' where near a thousand men, seventy-one women, and one hundred boys are under surveillance. Six hundred men and youths, employees of one of our large business houses, were each presented with a 1000 dols. life-insurance policy, paid up in full, for one year, in the Mutual Life of New York. Thus and thus, the stream of beneficence flowed round about us, and helped to renew the life and love of the world.

The news of the success of the recently established Unitarian Church in Albany, New York, is especially encouraging, because it is about as hard to rear up a Unitarian congregation in a United State capital (where the State legislature meets) as in a cathedral city in England. The presence of the legislature, with its officials, lobbyists, and various camp-followers, is an incubus on any high standard of life. Robert Collyer has often said to me that a Unitarian church cannot live in a state capital—too much corruption in the air! All the more credit, therefore, to Rev. W. M. Brundage, who started the Albany movement in 1895: The services are held in the new and fine Odd Fellows' Temple, where, on the Sunday evenings, we read of 'an intelligent congregation averaging over 700.' In the morning there is a Sunday-school meeting, and there are other meetings of the Society on Wednesday and Friday evenings.

The Rev. W. Chadwick has, in the *Register* of January 7, a very suggestive article on the value of meeting for worship, addressed to those who are inclined to give it up. Especially valuable is what he says about the tendency even of ethics, if profoundly studied, to issue in religion:—

I do not know of anything more interesting or important in the higher range of our most serious thought than the irresistible tendency of that thought which sets out to be purely ethical to become religious as it goes on. As our dear Gannett says, 'Ethics thought out is religious thinking; ethics felt out, is religious feeling; ethics lived out is religious life.' That is to say, you cannot think and feel and live deeply without thinking and feeling and living in universal relations, and not merely in such as are strictly human. What men cannot help thinking is what they really think; and when you find Dr. Adler, at the height of his great argument, uttering with spontaneous enthusiasm the great name of God, when you find the writings of Mr. Salter everywhere flowering into theistic thought and phrase, the conclusion



is inevitable that the more profoundly our thinkers think of ethical realities the less able are they to express them without reference to that infinite and eternal element which, for lack of any better name for the unnameable, we call—God.

Very valuable, too, is his testimony as to the mischievousness of all that religious indifference or neutrality upon the young brought up within its influence:—‘The religious indifference of cultivated people is a kind of spiritual breeding-tank to furnish converts to Roman Catholicism or some other equally irrational system of belief. Their children are as soft as putty in the hands of the first man who comes along with any strenuous conviction or colossal fad.’ B. H.

#### JAPAN MISSION.

THE Rev H. W. Hawkes writes: The following extracts from a letter just received from the Rev. Clay MacCauley may interest your readers. A few schools are still good enough to send me their subscriptions, which I forward from time to time.

‘Your gift of £15 just received was a delightful surprise. I thought that the fountain of your service was turned into other channels. My joy was, therefore, all the more exceeding great that I was enabled again to refresh my fields from your generosity. From this £15 comes into our treasury zen141 18. . . . I am glad that the Indian Mission is to be established.

Our work is going along as well as any other mission work in Japan, and in many respects better. We have an influence that is specially marked and evident. I send you herewith a magazine, *Taiy’s*, in which there is a reproduction of a photograph of the first religious conference in Japan, in which representatives of all the religions united in a friendly discussion. As you will see, I was the only foreigner there, and it was said to me that the work of the Unitarian Mission in Japan had done much to make this meeting an actuality. The men present were not obscure men, but representative Christians, Buddhists, Shintoists, and Confucian disciples. You may recognise Ouchi Seiran at the centre. I expect to write of this conference to the *Register*. Our P. O. Mission is now an institution of great importance. We send our literature upon request, and upon receipt of postage for it. This is a rule; of course, there are some exceptions. We get towards 30 zen a month in postage stamps from persons desiring our literature. In 2 to 5 sen stamps, you will see this amount represents a large number of applicants.

‘Our Senshin Gakuin (college) is now going by the University Extension system. We have 30 to 40 hearers regularly, and nine courses of lectures in progress. I am very happy over the work of this institution. Preaching every Sunday and mid-week conferences bring us into close contact with many students; and our magazine, under the editorship of Kichimoto, of Harvard Divinity School, is a real power in the land. The Japan Mission is by no means a feeble affair in its influence, however small its funds and incompetent its superintendent. It is one of the very best gifts a Western people have ever made to this up-striving empire of the East. . . . Kanda and Saji are faithful. Onishi and Kichimoto and Yokoi and several others are most efficient fellow-workers. Droppers is well, but will most probably go home next year.

‘Tokio, Dec. 12, ’96.’

#### OBITUARY.

##### MR. JOHN LEACH, OF ROCHDALE.

THE Church in Rochdale has sustained another serious loss by the death of Councillor John Leach, which took place on the 25th ult. Except to a few of his relatives, who knew the real state of his health for some time prior to his decease, the sad news came with a great shock. Even the members of his family had no idea that death was so near. On the contrary, they were looking for his recovery. Throughout his life, Mr. Leach was closely associated with the Clover-street Church, and with Blackwater-street after the amalgamation. He was one of the trustees and chairman of the Church Committee, had been teacher, secretary and superintendent of the school, correspondent for the Day School, and had passed through nearly every important office during the forty years of his active association with our work. In addition to his business as cotton manufacturer, Mr. Leach had borne a principal share in the movement for establishing a number of modern cotton mills which have added much to the town's prosperity. He was a member of the Town Council, and of the School Board, his loss to the latter body being especially keen.

At the funeral, the Mayor and Corporation, the School Board, and many public bodies, besides deputations from the Church, attended, and the occasion was marked by many tokens of respect. A large congregation was also present at the memorial service conducted by Rev. T. P. Spedding, on Sunday last.

##### MR. JAMES HOPGOOD, J.P., CLAPHAM.

We deeply regret to record the death, at the age of 85, of Mr. James Hopgood, one of the most ardent supporters of Unitarian propaganda during many years. Mr. Hopgood, who was by profession a solicitor, and very successful in his calling, belonged to the congregation at Effra-road, Brixton, but his name and presence are well known to many of our friends in different parts of the country, through his long and active services in connection with the British and Foreign Unitarian Association, of which he was vice-president from 1870, president in 1873-4, and a member of the Executive Committee from 1875 to 1888. It will be remembered by our older readers that Mr. Hopgood took an important part in the scheme launched in 1873 for a building fund for the Association. A large sum was raised and promised, Mr. Hopgood contributing £1000; but, owing to hostile criticism of the plan from influential quarters, the scheme was ultimately abandoned and the money returned to the subscribers, the Norfolk-street offices being opened in 1874. Among Mr. Hopgood's munificent gifts was one of £500 to the Jubilee Fund. He warmly supported the effort to bring Unitarian views before the public, especially by means of the printed page, and took considerable share in this work himself. In his later years, he was more and more prevented by infirmity from appearing in public, and his death, which occurred on Tuesday, released him from the burden of his many years. The funeral was fixed for to-day (Saturday) at Norwood Cemetery.

#### THE QUIET HOUR.

##### DEPRESSION.

Oh pity, thou, the heart, when overcast  
With sense of duty unfulfilled. Nor day  
Nor night has comfort: the unresting way  
Of time brings sad reproach, and, with the  
fast  
Return of morn and eve, each, as the last,  
Swift to depart, brooking no fore'd delay  
From tardy and repentant hand, comes  
gray  
And wand despair, low brooding o'er the  
past.  
Yet hope, while life remaineth, doth survive,  
And resolution calleth to be strong  
At glimpse of those far peaks, towards  
which to strive  
Itself is nobleness. Through all time  
long  
Ne'er yet at soul's own fall did soul connive.  
Onward! and cheer the vale with pilgrim  
song. P. E. R.

##### THE TRUE ATONEMENT.

SYSTEM-MAKING theologians do not seem duly to recognise the great fact that a certain punishment for sin is in truth mercifully bound up with our nature—appointed for the sinner by the Creator Himself. It is not, indeed, such as to overpower the freedom of our own human will, to prevent us in advance by a kind of force from doing wrong. But it gives the sinner warning by the uneasiness which attends or anticipates conscious wrong-doing, or by the remorse and the sense of unworthiness which follow wrong-doing, and from which in all probability even the most untrained and callous are not wholly exempt. This kind of punishment comes sooner or later—a dread reality of the Divine government. It is not to be averted by the sacrifice of victims, or by its transfer to another party. And it suggests to us in no doubtful way what is the true expiation of sin before the All-righteous; for this can only be in the sinner's return to right ways, in his penitence, his resistance of passion and self-indulgence, his seeking to undo or remedy the wrong he has done to another, his turning to do justly, to love mercy, and to walk humbly with God. Such is the true expiation of sin, the true propitiation. Thus does the prophet of old declare; and this, too, may be plainly seen in the clear light of that gracious spirit—the spirit of Christ—which so constantly shows us that obedience is better than sacrifice.

G. V. S.

##### PRAYER.

O God, we bow in our lowliness and ignorance, with the prayer that Thou wouldst lift us from the dust whereunto our souls do cleave. The passing of our days so swiftly, the waning of things once so great in our eyes, the opening horizon before us so full of new and perplexing problems,—these things trouble us, and we have nowhere to turn for help but Thy presence. Could we but live ever thus, feeling Thee close beside us, what fears we should escape, what sinful moods we should avoid. Mercifully show Thy glory unto us, radiant in the physical world, tender in human love, perfect in the discipline of the souls that wait upon Thee. Guard us in every word and work of ours, shelter us in time of storm, lead us along our appointed way, and at the last grant us eternal peace.—AMEN.



# The Inquirer.

Religious, Political, and Literary Newspaper and  
Record of Reverent Free Thought.

ESTABLISHED 1842.

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LONDON, FEBRUARY 6, 1897.

## THE SECTARIAN BILL.

SOME evil genius seems to dominate the educational policy of the Government. The Bill of last year was born in weakness, of very mixed parentage, and died of a complication of defects. The Bill of this year has been cradled in unreason and injustice, and, if it should survive its infancy, it will be unwelcome to its family circle, and must die in a few years from sheer imbecility. Sir JOHN LUBBOCK ridicules the idea of permanence in it. Already it has been vigorously kicked in its own household. Nobody is lavish of affection for it. Mr. BALFOUR appeared to have no heart in it. His own followers gave it a cold reception. It is frozen, almost to death, at the beginning.

The fact is that the men of both parties in the House of Commons who are really educationists are far broader than Ministers. They really want to lift the level of the people's education, and they are disgusted with the subordination of education to dogmatism. This Bill runs counter to their honest judgment. It is not a Bill for promoting education, but for bolstering up a weakening system of sectarianism. It is dictated by the genius of partisanship, and its object is to placate certain sects. Hence it is distasteful to the best friends of the Government, while it will not command, we are convinced, enthusiastic support from anybody—not even from its authors. Sir JOHN GORST must have spent a week of inward chuckling over it. The vice of the Education Act of 1870 was its endowment with public funds of Sectarian schools under entirely private management. But the nation was then in a generous mood towards the respective sects who possessed elementary schools, and in a spirit of goodwill it did an illogical, unjust, and indefensible thing

in handing over to these bodies national money in the interests of their respective theologies. JOHN BULL, the soft-hearted but muddle-headed fellow, hoped and believed 'it would all come right in the 'end.' But it has not come right. It has gone all wrong, and now, instead of remedying the wrong, the Government are for strengthening and intensifying it. A more bare-faced attempt to benefit a class at the cost of the community has never been made by any Ministry.

What are the proposals? They are three. There is to be a special grant of 5s. per head for every child in the Sectarian schools. 'The 17s. 6d. limit' is to be abolished for both Sectarian and Board schools; and the Sectarian schools are to be relieved from paying rates. It is an insult to common-sense to describe these proposals as intended for the advancement of education. They may be fitly designated as constituting a measure for the relief of subscribers to Sectarian schools. There is hardly a word in Mr. BALFOUR'S speech indicative of ardour for the education of the masses. It is the speech of a politician anxious to pay the Roman Catholic and Church party for support; and the Bill is of the same complexion. Is there a good point in it? The special grant in aid is given, apparently, absolutely without conditions. It is not accompanied with public control—it is to be administered by private, mainly clerical, managers. It is not ear-marked to increase the salaries of teachers, or to secure greater educational efficiency. It is to be distributed through local Associations or Federations of Sectarian schools, which are to differentiate between the requirements of urban and rural schools, giving the maximum here, less than the maximum there. Thus it is already seen that friction is sure to arise, and also that a good proportion of the half million thus obtained will be swallowed up in offices and officers! No measures are taken to prevent this new grant from being utilised to relieve subscribers. Necessitous Board schools are shut out from it. There are 450 such schools. Not a penny of this aid will go to them, while more than half a million will be handed over to Roman Catholic and Anglican priests and pedants. Nor is this all. The ratepayers in the School Board districts, besides supporting their own schools, are to contribute as taxpayers to the schools of their neighbours, without receiving their share of the taxes. This is the great blot upon the Bill, and it reveals the sectarian bias of the Government. If the Ministry had wished to improve education, they would have treated all elementary schools impartially. But their heart is only in Church schools. Mr. BALFOUR loses his philosophic temper when he speaks of Board schools, and pronounces them a curse. We know, from last year's Bill, that the Government are as little in love with School Boards, and would have lowered their status and crippled their power. Equality of treatment is, therefore, too great a virtue to be expected from a

Cabinet of educational reactionaries. The Government have again failed to see that education is a national duty.

The Resolutions upon which the Bill is based have been passed by the rational process known as Closure and 'gag.' Mr. BALFOUR is in a panic, and has lost his head. But the conflict is only beginning. The way the Bill will work is becoming clear. For example, Lancashire, with 554,000 children in Sectarian schools, will receive £112,000. London, with nearly the same number of children (544,000), will get only £42,500. Thus, the Bill will compel the ratepayers of London to pay also, in the form of additional taxes, for the schools of wealthy churchmen in the north. This is an instance of the injustice which will be perpetrated all over England. There is no defence of this inequality, in sense or reason. Even the Church parsons and clerical laymen who met at the Church House could not bring themselves to this iniquity. They passed a resolution for a grant in aid to all classes of elementary schools. Sir JOHN GORST, in an article in the *Nineteenth Century* of last November, said: 'In any grant made by the Exchequer to country schools, it would be difficult to defend, upon any principle of justice, its restriction to those under Voluntary management.' In November, 1895, the Duke of Devonshire uttered these emphatic words: 'I cannot conceive that it is proposed by any legislation to depart from the principle of statutory equality as regards State aid to Voluntary and to Board schools.' The Vice-President of the Council is now practically shelved or gagged. The Lord President has evidently relegated his declaration of a few months ago to the category of pious opinions. He may say, with Mr. BALFOUR, that the Government are prepared to legislate for necessitous Board schools 'if time permits.' Time would permit, if the Government were nationalists instead of partisans. The Bill would pass with comparative ease if, as Sir HENRY FOWLER said, it were a measure of equal justice. As it is, it will be fought tooth and nail, because it introduces a gross inequality in favour of sectarianism, because it flouts the principle of representation accompanying taxation, and because it gives no security that the increased grants will be used for advancing education. Besides these reasons for fighting the Bill from the point of view of Liberals, Unionists have their own reasons, as their organs in the Press announce that, on various grounds, the Bill is unsatisfactory. But they will follow the example of Sir WILLIAM HART-DYKE, and support a ridiculous Education Bill for England for the sake of 'Imperial, National, and Colonial interests.'

## NONCONFORMITY AND LABOUR.

THERE is a strong but discerning criticism of the position of 'Nonconformity in Relation to Labour and the Social Movement' in the February *Progressive Review*, from the pen of Mr. RICHARD HEATH, the author of several



admirable books on working-class life, especially in the rural districts of this country. It is very much more satisfactory to have frank criticism from an intelligent outsider than—as in the case of Canon SCOTT HOLLAND's preceding article on the attitude of the Church of England toward the same problem—a piece of undisguised advocacy and partisanship. In both cases the argument is partly vitiated by the fact that 'the Church' and 'Nonconformity' are not homogeneous, separate, and opposed masses of thought and interest except for certain limited purposes. The bodies grouped under these two theological and political distinctions rather represent survivals from various important stages in the development of religious thought, and thus form a rough ladder of ascent, as it would seem, from the most abject ignorance, through various degrees of modified superstition, to that platform of independent judgment on which alone the human soul can really grapple with the problems of life and destiny. Radical views about 'Labour and the Social Movement' may be found at all of these stages, and cannot be claimed to be the monopoly of any one of them. Look at the representation of different social programmes in the House of Commons: it is shared by men of the most diverse religious professions. Canon SCOTT HOLLAND, the Socialist, presumes to speak for a church not ten per cent. of whose members would share his social views. In the Establishment, on the one hand, and Nonconformity on the other, you may get, not two, but a myriad different views as to 'Labour and the Social movement.' Rival schools of social theory have their apostles on either side. Besides, there is the English tradition common to 'church' and 'chapel,' and right or wrong according to its application, that politics should be left behind on Sunday, and that, in the domain of religion at least, class grievances should be momentarily shaken off, like the Arabs' slippers, in the forecourt of the Temple.

This is not to say that one's religion does not affect one's social opinions, or that the attitude of all the churches to Labour problems is identical. Far from it! There is nothing about which we are more certain than that the way of Protestant Nonconformity is not only the natural but the necessary way toward a healthier and juster social state. Consciously or unconsciously, it rests on the indisputable principle that there is no freedom without mental freedom; that, after the first steps away from actual animal bondage have been taken, the next necessary thing is to awaken in the individual a realization of his own powers, and a desire to put them to the highest use; that freedom of thought is a necessary preliminary to the getting, or at least to the use of, political and economic freedom. The Nonconformists have been and still are the pioneers of enlightenment. Is the 'Social movement' so completely independent of education, of inspiration from art and literature, of guidance from science, that work in these

fields does not count? No doubt orthodox Nonconformity has lost much of its force and appeal since the removal of certain grievances, since the State took over responsibility for public education, since they became well-established in respectable orthodoxy, and others passed them on the road of freethought. The *Methodist Times*, which publishes this week a supplement containing essays by working-men on 'Why the Working Classes do not go to Church,' frankly admits this. 'We make the pulpit and the pew too much of a middle-class monopoly. We are not infrequently the victims of what one of our essayists calls "shopocracy."' While admitting this weakness, however, we must not forget that Nonconformity, even in its more conservative forms, represents a certain democratic and progressive force; and that much more cannot fairly be demanded of it until the unfair privilege of the Church of England has been removed and the death-bell of priestcraft rung in this country.

We do not attempt to summarise Mr. HEATH's article, which is worth the close consideration of all our readers. The bane of Nonconformity, he says, is a commercialised individualism. That there is truth in this charge no one with a wide knowledge of dissent will deny; among ourselves it is rather an individualism of culture, which is only just giving way to the 'spiritual collectivism' of which the Rev. STOPFORD BROOKE spoke the other day. But individualism is an eminently English mood and need not be characterised as Nonconformist or Calvinistic. The Church of England, which repeats with unctious the Pauline doctrine of an organically united humanity, is rank with selfishness and materialism. It is not some only but all of us who need to take Mr. HEATH's prescription and 'be re-baptised in the spirit of the Gospels.' Even then the work of the churches will rather be to produce the elements of a noble manhood than to become schools of politics and sociology. The church is not co-extensive with the state; we have no desire to see the man sunk in the churchman. As for ourselves, we hope to be judged by the men we turn out, not by the appearance we make in any ecclesiastical march-past.

*Light on the Way* is catering vigorously for the Sunday-school constituency left unserved by the stopping of the *Sunday-school Helper*. The 'Teachers' Notes,' by four of our ministers, should be helpful to many. We welcome also a very thoughtful article on 'National Education' by Mr. J. P. Thomason. A good portrait of Mr. John Dendy is given this month.

THE ADVISORY COMMITTEE QUESTION.—At the monthly meeting of the Ministers' Conference held in Manchester, on Friday, January 29th, the following resolution was passed by a unanimous vote: 'The monthly conference of ministers in the Manchester district submit that the National Conference, having declined to appoint Advisory Committees, would stultify itself by entering into the details of the management of such committees.'

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

### THE SHEFFIELD CONFERENCE.

SIR,—Visitors from the south to the Triennial Conference, which commences on April 6, will be glad to know that the Midland Railway Company has offered to provide a special train to leave London on the Tuesday and return on the following Friday at the cost of a single fare for the double journey. This concession is, however, contingent on 200 passengers being forthcoming; and, with a view to ascertain if this is probable, I shall be glad if those persons interested will forthwith send me a postcard which, though not necessarily binding, will at all events be to me sufficient indication as to whether the agreement with the company should be entered into or not.

The train would call at Luton, Bedford, Wellingboro', and Leicester.

Feb. 3.

CHAS. FENTON.

### CLOSING OF CHAPELS AND HONESTLY FACING THE FACTS.

SIR,—My letter in your last week's issue has brought me many communications from friends who regard it as inconsistent with the following paragraph in your article of January 2:—'But the results of the Statistical Inquiry show beyond the shadow of a doubt that the figures upon which Mr. Spears has relied are utterly untrustworthy and misleading.'

Now, the only figures Mr. Spears has quoted are those contained in the Unitarian Almanac, and, therefore, your indictment is clearly against the compiler of the Almanac and not against Mr. Spears at all. My friends say my letter throws doubt upon all statistics, and 'upon what can they rely?' Why should the present Almanac be more true than the one you denounce as *untrustworthy*? My answer is clear: 'I have never denied the truth of *correct figures*, which, of course, are always reliable; but no safe conclusion or comparison can be drawn from two sets of *correct figures*, unless we take into consideration the attendant circumstances of each.' For example, the author of 'A Statistical Inquiry' has laid down certain rules by which we should be guided in determining what is really a church, as he says, 'no hired room or temporary hall or even a permanent building should be included in a list of "churches."' In your article you refer to the 'Statistical Inquiry,' as showing that 71 chapels have been closed but replaced by 49 new ones, and presumed to be flourishing, which few can regard as any real loss; but the question arises, 'Has the author followed his own rule as to what should constitute a "church"?' I have already stated I do not attach so much importance to the number of churches as to their condition generally. It is upon this there remains great anxiety, and it will remain until facts are plainly shown.

Feb. 3.

JAMES CLARKE LAWRENCE.

[Reference to our article on the subject (January 2) will show that we quoted the 'Statistical Inquiry' to the effect that 26 of the 71 closed chapels were *already closed* in 1878, while since that date 53 new centres of worship have been opened, in addition to re-opening 4 old chapels that were closed in



1878. Certainly, our indictment is against the old list and 'not against Mr. Spears at all.' We are only sorry that so much trouble has been caused by dependence upon misleading figures.—ED. INQ.]

### NONCONFORMIST COUNCILS.

SIR,—The discussion which is being raised in various orthodox circles about the admission or exclusion of Unitarians from Non-conformist Councils is arousing much interest, and the decisions of each town cannot fail to be of more than merely local importance. It is cheering to find that, amongst our orthodox friends, there is often a kindly and earnest desire to co-operate with Unitarians. Some of the local councils exhibit a spirit and disposition which might be imitated with advantage by the Central Association (Evangelical Free Church Council). I know of at least one Nonconformist Council, the executive of which, rather than exclude Unitarians, has preferred to sever its connection with the Evangelical Free Church Council, and act independently until that central body becomes less dogmatic and exclusive. Surely this is a course which might easily be followed in other towns.

January 24. CLARA C. LUCAS.

### HYMN TUNES.

SIR,—Damon himself shall answer Mr. Leonard's letter of the 19th ult. Here is the full title of the second book of his psalter—'The Second Booke of the Musicke of M. William Damon, containing all the Tunes of David's Psalms, differing from the former in respect that the highest part singeth the Church tune.' In the first book, 'the Tenor singeth the Church tune.'

I accept with meekness the reproaches addressed to me by Mr. Thornely in his letter of the 18th ult. I feel convinced that, had he been in my place, he would have acted as I did. His observations lead me to remark that, though the memory of Ralph Harrison was duly honoured at the bi-centenary of Cross-street Chapel in 1894, it was most singularly slighted (in more ways than one) at the opening of Manchester College, Oxford, in 1893.

JOHN HARRISON.

62, Christchurch-road, S.W.

### HOBART, TASMANIA.

SIR,—Referring to your paragraph in THE INQUIRER of October 31st, under the heading 'Australian Notes,' wherein you state that the Rev. Archibald Turnbull has been compelled to relinquish his work in Hobart, Tasmania, I venture to ask the favour of a small space in your next issue, that I may make known to our well-wishers in the old country the fact that the work so gallantly commenced by the Rev. A. Turnbull is still going on, and that there are yet a few in this city of Hobart who are 'willing to bear the pain of thought, and brave enough to hear what is true,' and that these few meet regularly to worship God every Sunday evening in the Masonic Hall, Hobart.

During the last three months we have enjoyed a series of very able and eloquent addresses from Mr. A. J. Taylor, public librarian of this city; Mr. S. O. Lovell; and Mr. Burton, of Queensland. With these gentlemen the work is, of course, a labour of love; thus, the only expense we have at present incurred, beside the rent of hall, is a small one for printing and advertising, and these charges have been easily met by our collec-

tions. Our well-wishers will thus see that we have still amongst us all the elements of vitality.

As hon. secretary and treasurer of Our Fathers' Church, I am particularly anxious that those facts should become known amongst Unitarians at home, because I fear the possibility that some of our co-religionists may visit and leave this somewhat cosmopolitan city unknowing that we exist as a body, and would gladly welcome them to our services.

WILLIAM SHELLEY.  
Moonah, Hobart, Tasmania,  
Dec. 12, 1896.

### A CORRECTION.

SIR,—Your reviewer of the 'Religious Thought in England in the Nineteenth Century' says there is no such book, to the best of his knowledge, as Mirabaud's 'System of Nature.' I have a copy of this book in two volumes, printed and published by R. Carlile, Fleet-street, London, 1834. It is done from the original French of M. de Mirabaud, so the title page informs us: I believe this, though of the same name, to be an entirely different book from that of Baron D'Holbach.

From an outline I have of D'Holbach's book, he appears to me to take entirely different ground from Mirabaud.

THOS. MALE.

Woodland Cottage, Bridport.

[THE attribution of D'Holbach's 'Système' to Mirabaud is a long-standing error. The work appeared first in 1770, ten years after the death of Mirabaud, who was secretary of the French Academy and a writer of some repute in his day, though now his name chiefly survives through its connection with D'Holbach's work. English editions of the book were issued from 1820 onwards with Mirabaud's name attached, the error being repeated as late as 1884, when Mr. Bradlaugh, we believe, wrote an introduction to an edition. Another correspondent has mentioned having a 'Mirabaud' edition.—ED. INQ.]

### ORGANISED POSTAL MISSION WORK.

SIR,—I was glad to see in your last week's issue the warm tribute paid to Postal Mission methods by the Rev. J. Page Hopps. I am quite sure that the amount of good that he has done through the press and by the expedition of his pamphlets in all directions is incalculable. We Postal Mission workers well know how popular his writings are, and how much they are in demand.

I should, however, like just to point out that the most important element of *genuine* Postal Mission work is the *correspondence* which accompanies the sending out of the literature. Through this means one ascertains what are the particular problems which occupy the mind of each inquirer, and cannot only occasionally throw light on some of the dark points by writing, but can choose just the right tract or sermon which shall build and uplift, instead of what may only pain, confuse and harass. Postal Mission work of this nature cannot be done *mechanically* or wholesale—but it can be done on a large scale by good organization; and herein lies the advantage of our present Postal Mission system of many affiliated missions. Not only can a great deal more be done by *groups* of workers than by isolated individuals, but the work is of a higher order, because the correspondence can be subdivided according

to the powers and gifts of the various corresponding secretaries. Those of us who have had the privilege of carrying on correspondence with large circles of inquirers in all parts of the kingdom and of communing with them on deep religious themes, who have watched the growing interest which often ripens into true friendship and real sympathy in religious beliefs, know how work of this nature, even on quite a small scale, tells, and how entirely it differs from miscellaneous tract distribution.

As an example of how our efforts are met, I cannot forbear quoting a letter just received from a Postal Mission correspondent who has now joined a Unitarian congregation in the north. He writes:

'It may interest you to know that I am proud to call myself a Unitarian. I am often assailed, but I have never failed to produce reasonable defence either against so-called orthodoxy or mis-called infidelity. . . . Some people might charge me with exaggeration, but I think you will agree with me when I say it is an impossibility to adequately express in its breadth and depth all the faith, hope and love embodied in our noble faith, . . . I think, in spite of what Mr. H. Price Hughes may say, and the pessimists in our own ranks, the outlook is very encouraging. I hope that your missionary experience confirms that. It is my opinion that, if members would do their best to spread abroad our "principles and ideals," the thick cloud of prejudice which is blinding the orthodox world would soon be lifted.'

I think our correspondent is quite right in his remarks on the advisability of boldness and clearness in expression of opinion. Our experience is that even those who disagree doctrinally with Unitarians feel respect and sympathy when we endeavour to vindicate and set forth our religious faith.

FLORENCE HILL, Hon. Secretary,  
Central Postal Mission  
and Unitarian Workers' Union.

OUR friend the Rev. J. T. Sunderland has been enjoying a pleasant interchange of presentations between himself and his friends at Ann Arbor, Michigan, where his work appears to be prospering abundantly.

A good friend in the West of England has hit on one way of helping others and helping us. He tells the Devonshire people by advertisement in a public newspaper that 'Rational Religious Reading' is to be found in THE INQUIRER, giving with this intimation our address. The editor of *Young Days* is more cautious, or—shall we say—considerate? He tells his readers to 'send eightpence to Essex Hall,' for Sunday magazines and journals, ours being included, 'and then judge for yourselves.'

EPPS'S COCOA.—GRATEFUL AND COMFORTING—'By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.'—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—'JAMES EPPS & CO., LTD., Homoeopathic Chemists, London.' Also makers of Epps's Cocoa or Cocoa-Nib Extract: A thin beverage of full flavour, now with many beneficially taking the place of tea. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system.



## SUSTENTATION FUND.

## ANNUAL MEETING.

THE annual meeting was held on Wednesday at Dr. Williams's Library, London, Professor J. E. CARPENTER, president, in the chair.

The following report was read by Mr. A. W. WORTHINGTON, joint hon. sec. :—

The salient point in the recent history of the Fund to which your committee has to call your attention is the addition to its resources in consequence of the appeal made at the meeting of the National Conference of Non-subscribing Churches held at Manchester in 1894.

That appeal has been earnestly and widely pressed by your president, the Rev. J. E. Carpenter, who has devoted much time and energy to the work. His efforts have been attended with a fair measure of success, for the treasurer is able to report that, since the issue of the appeal, donations have been received to the amount of £523, and the subscription list has been increased to the extent of £205 4s. By such gradual strengthening of the Fund, the number and amount of its grants can, when occasion calls, be correspondingly increased. Your gratitude is due to the president for his zealous labours to effect this end.

The necessity for the work of this Fund is abundantly shown by the following brief, but pregnant, figures :—During the past year about fifty-four congregations applied for grants. Twenty-one of their ministers received stipends (including all ministerial income, except the grant from this Fund) which were less than £100 a year. In several of these cases their income fell far short of that amount, and yet several of them had the charge of two congregations. The stipends of fourteen ranged between £100 and £125 a year, of nine between £125 and £150, and only those of six exceeded £150.

The following is a list of the grants made during the past year :—

ENGLAND (Feb. 5, 1896).			
Cheltenham ... ..	25	0	0
Hastings (half-year) ... ..	10	0	0
King's Lynn ... ..	25	0	0
Richmond ... ..	25	0	0

WALES (Feb. 5, 1896).			
Merthyr Tydfil ... ..	20	0	0

ENGLAND (June 24, 1896).			
Banbury ... ..	20	0	0
Bury St. Edmunds ... ..	20	0	0
Chatham ... ..	25	0	0
Cheltenham ... ..	25	0	0
Cirencester ... ..	20	0	0
Clifton ... ..	25	0	0
Deptford ... ..	20	0	0
Devonport ... ..	25	0	0
Dover ... ..	20	0	0
Gloucester ... ..	25	0	0
Guildford ... ..	20	0	0
Hastings ... ..	20	0	0
Ilminster ... ..	25	0	0
Ipswich ... ..	25	0	0
Kingswood ... ..	20	0	0
London (Peckham, Avondale-road) ... ..	20	0	0
" (Wood Green) ... ..	20	0	0
Loughborough ... ..	20	0	0
Maidstone ... ..	25	0	0
Moreton Hampstead ... ..	30	0	0
Newport (Isle of Wight) ... ..	30	0	0
Reading ... ..	30	0	0
Shepton Mallet ... ..	20	0	0
Southampton ... ..	35	0	0
Tavistock ... ..	20	0	0
Torquay ... ..	25	0	0

WALES (June 24, 1896).			
Aberdare (Old Meeting) ... ..	25	0	0
" (Highland Place) ... ..	20	0	0
Brondeifi and Caeronnen ... ..	25	0	0
Capel-y-Bryn and Allt-y-placca ... ..	25	0	0
Capel-y-Groes ... ..	20	0	0
Cardiff ... ..	30	0	0
Carmarthen ... ..	25	0	0
Cefn Coed ... ..	25	0	0

Cribin ... ..	25	0	0
Cwmbach, near Aberdare ... ..	20	0	0
Llandysul and Pantdefaid ... ..	20	0	0
Rhydygwyn and Cilian Aeron ... ..	20	0	0

## IRELAND (June 24, 1896).

Belfast (Mount Pottinger) ... ..	20	0	0
" (York-street) ... ..	20	0	0
Crumlin ... ..	20	0	0
Moirs ... ..	20	0	0
Newry ... ..	20	0	0

A bequest of £270 has been received during the year from the late Mrs. Maria Steele, of Worthing, paid by the executors of Mr. W. Potter; the Rev. E. S. Anthony, M.A., B.D., has paid a sum of £100 from the estate of the late Miss H. H. Anthony.

The Board has also to announce that the Rev. C. H. Wellbeloved has appropriated to the Fund the sum of £500 from the estate of the deceased Mrs. Elizabeth Reade. It was recommended that the Rev. E. S. Anthony and C. H. Wellbeloved be appointed honorary contributors to the Fund.

The bequest of £200 from the late Mr. T. C. Clarke, referred to in the last report, has been received.

It is well that new names should be added to the list of subscribers to the Fund, for we have annually to record the loss of some of the original and more recent contributors. This year we have to lament the loss of Mrs. Bramley, of Sheffield; Mrs. Wm. Evans, of London; Mrs. Salis Schwabe, of Menai Straits, Wales; and Mr. Charles Evers, of Stourbridge.

The TREASURER (Mr. Edgar C. Clarke), submitted the financial statement, which showed an income, including a balance, of £2775 6s. 11d. A new investment amounting to £1028 12s. 1d. had been made; and grants had been made to the amount of £975, an increase of nearly £20 on the preceding year. The Fund has now investments which at current prices represent a capital of £25,313.

The PRESIDENT, in moving the adoption of the reports, said the ideal minimum stipend for their ministers was as yet far from being realised; yet the Fund had done excellent service, and the support it had received showed that its work was regarded with much sympathy and confidence. He thought they might look forward to some increase in the grants.

Rev. Dr. BROOKE HERFORD seconded the motion. He trusted the assistance given by the Fund would not diminish the efforts of local friends, but that grants might be made a means of stimulating them to renewed zeal.

The PRESIDENT said grants had been frequently made on condition of fresh efforts by the congregations, and with good results.

The motion was then carried.

The SECRETARIES having produced the vouchers, it was resolved, on the PRESIDENT's motion, seconded by Mr. HOWARD C. CLARKE :—

That Messrs. George Brown, Ernest W. Enfield, Charles Harding, William Long, David Martineau, Frank Preston, and T. H. Rowland, whose term of office has expired, being duly nominated, and the requisite number of voting papers being produced, be and are hereby elected as managers of the Fund.

On the motion of Mr. CHARLES HARDING, seconded by Mr. F. PRESTON, it was resolved to thank the President for his services during the year, especially in connection with the special appeal, and that he be re-elected for the year 1897.

Mr. A. W. WORTHINGTON moved, and Mr. D. MARTINEAU seconded, a vote of thanks to Mr. Edgar C. Clarke, as Treasurer, and that he be re-appointed. This was resolved; and thanks were then voted to the Hon. Secretaries, Mr. Harry Rawson and Mr. A.

W. Worthington, and they were re-elected, on the motion of the PRESIDENT, seconded by Mr. HOWARD C. CLARKE. Mr. Edwin W. Marshall was also thanked, and re-appointed Hon. Auditor on the motion of the PRESIDENT, seconded by Mr. HARRY RAWSON. The Dr. Williams's Trustees were also thanked for the use of rooms for the meetings of the Fund during the year. Mr. W. LONG moved, and the Rev. W. G. TARRANT seconded, a vote of thanks to the President for his services in the chair, and the meeting then terminated.

## MANCHESTER AND DISTRICT.

[From our Special Correspondent.]

A VERY encouraging annual meeting was held last week in connection with the Unitarian Home Missionary College, a report of which appeared in your last issue. The committee's report was a record of good work, and was justifiably very hopeful in spirit. The adverse balance on the year's working was handsomely cleared off by the retiring president, Mr. T. Grosvenor Lee, and the previously recorded endowment of Mr. Henry Tate enables the new committee to face the future with confidence and hope. In fact, this College has never been so fraught with possibilities as at present. It is thoroughly well equipped, except that an increased annual subscription list is desirable in order that the income may meet the necessary and economical expenditure. The undergraduate students have the advantage of attending classes at Owen's College, and an increasing proportion of them are taking degrees in Victoria University. If any college may be expected to turn out men capable of preaching the Word effectively, surely it is this College. To start with, in the College curriculum provision is made for weekly services, conducted, by permission of the trustees, in Cross-street Chapel, in the presence of the tutors. These are taken by all the students in turn. In addition, they are trained in extempore preaching and extempore prayer, and each student each week has to prepare a skeleton sermon and submit it to the tutors for criticism. This is a drilling which must result in power of expression, and in facility in composition. Then, Manchester is in the centre of a district which abounds in Unitarian churches; and these rely upon the students for occasional pulpit supply, so that the theological or post-graduate students are conducting religious services for our various congregations almost every week. Fancy what this means to an observant and interested student for the ministry. He stores away his impressions, and generalises from his observation and experience; so that, when he leaves College and enters upon the active work of the ministry, he is no greenhorn, but is fairly well equipped at all points. During his undergraduate course he is attached to one of our Manchester Sunday-schools, where he teaches in classes, and looks up absent scholars. And further, not the least important piece of work in this connection is done at the Bradford Mission, a course started by the District Association and carried on by its missionaries. This course is assuming considerable proportions, although so young. Its Sunday afternoon school has an average attendance of 200 scholars; so that, in addition to the evening congregation, there are many homes in the neighbourhood of the Hall where pastoral visits are welcome. With the con-



currence of the tutors, the students spend one afternoon every week engaged in this important work, assembling afterwards in the College to make their reports and to take council in the matter with the tutors and the Superintendent Missionary of the Association. Who can estimate the value of this training for men who are anxious to become efficient ministers of the gospel? and who is there, with any anxiety for a capable and successful ministry in our churches, who does not feel that this Unitarian Home Missionary College has a claim upon his or her generous support? I cannot help thinking that the splendid opportunities of this institution need only to be known to ensure increased financial support. Now and then there is a great outburst of expressed opinion regarding the extension of our views of the gospel, and the desirability of filling our pulpits, not only with scholars, but also with men who can express themselves clearly and forcibly, and who have some proficiency in the art of persuasion. No better preparation towards this end can very well be had than that afforded by the curriculum and situation and traditions of the Unitarian Home Missionary College; nor do I, in commending it, disparage the work done by similar institutions; I only speak of this institution because I happen to know its opportunities, its methods, and its aims.

The work of the grand bazaar is steadily progressing. Already the subscription list is approaching to nearly £2000. Promises of goods are still coming in, and some of the churches have increased the amount of help which they originally promised. The ball is kept rolling; the interest is not merely maintained, but it is gathering strength and intensity, and a healthy spirit of friendly rivalry is spreading like a contagion throughout our district congregations. The various committees are hard at work. They have secured the largest available hall in Manchester for the purposes of the bazaar, which will be held on the five days from November 2 to November 6 inclusive. Promises of pictures and works of art are coming in for the Art Gallery which I mentioned in my last letter; and artists are all the more responsive to our appeal because they have an assurance that their works will not be hidden away in a corner or buried beneath a pile of odds and ends, but that they will be artistically hung and exhibited where they may be seen and admired even by those who do not buy them. A capital suggestion has been thrown out in this connection—chapel committees and Sunday-school teachers and otherwise generously disposed laymen please take note. There are many chapel vestries and congregational parlours and class-rooms which would be all the cosier and more beautiful if their walls were hung with such works of art as even critics might admire. Our God is a God of beauty, and an art gallery in connection with every church and school would be a splendid education for both old and young, and have an uplifting and religious influence; but if we cannot afford art galleries, we could perhaps find the means of purchasing one work of art which, in imagination, shall carry us into God's beautiful country every time we look at it, or make us thrill with a recognition of the heroism which its incident portrays, or at any rate inspire the preacher every Sunday during those few quiet moments of meditation before he proceeds into the pulpit. It is an idea worth considering. In your advertising columns the names are given of

those ladies connected with the various congregations, who are authorised to receive contributions for the stalls; and circulars have been issued showing the state of the general fund, and making an appeal for donations in money. The Bazaar Committee whose office is at 52, Brown-street, Manchester, will be glad to receive any offers of assistance in all departments of the work.

FIDELIS.

## NEWS FROM THE CHURCHES.

**Aberystwith.**—Last Sunday, at St. Philip's Hall, services were held, in the afternoon and evening, by the Rev. D. Griffiths, and special sermons illustrative of Unitarian views were given. The attendances were sixty and a hundred and fifty respectively, many students being present. The Rev. G. St. Clair also lectured in the same place, on 'The Fall of Man,' and 'Evolution,' on Monday and Wednesday evenings respectively.

**Bedford.**—A lantern service was held on Sunday evening. Lantern and slides were provided free by Mr. Goldstein, of Ashfield, who acted as exhibitor, and read a poem descriptive of the views shown. The minister read lessons and gave an appropriate address. Hymns suitable were selected from the Essex Hall Hymnal. Although much sickness prevails, and weather was so unfavourable, the chapel was filled. The present condition of this mission is the best yet experienced.

**Blackpool Lay Church.**—On the 26th ult., Mr. and Mrs. J. R. G. Grundy and Mr. Cuthbert C. Grundy entertained the members of the congregation and the adult class of the Sunday-school in the Masonic Hall, which, for the occasion, was divided into a sitting-room and a supper-room. The gathering was a 'social' in the best sense of the word, and guests and hosts spent a very pleasant evening together.

**Boston.**—The annual social gathering of the Unitarians of this town took place on Thursday, the 21st ult., when a large company, including a number of friends connected with other denominations, spent a 'long evening' in the Spain-lane schoolroom. Songs were rendered by Misses A. Hall, N. Parker, Messrs. W. C. Hall, and F. Kime; recitations and dialogues by Misses K. Clarke, M. Clarke, Hall, and Parker. Mr. F. Storr kindly undertook the charge of the musical arrangements. A correspondent favours us with some impressions of the recent progress of the cause here. 'For more than two years,' he says, 'Sunday evening services have been held in the schoolroom, conducted chiefly by Miss Bontoft, one of the elder members of the old congregation, and it is due to her self-sacrificing labours and the energy of our secretary, Mr. Austin Kime, that Unitarianism in Boston yet retains its name. The Ten Services and the Essex Hall Hymnal are used, and the printed sermons of our leading preachers are re-preached nearly every week. The attendance varies between fifteen and fifty. A voluntary collection covers working expenses, and leaves us with a small balance. Since the closing of our chapel we have been in a poor way, but we are waiting for a revival of interest. In the days of P. W. Clayden, of honoured memory, our chapel was one of the strongest in the body. There is little reason why it should not be to-day one of the strongest Nonconformist chapels in Boston at least, but what is wanting is liberal financial help, whereby a minister could be supported. As it is, we are in an absolutely independent and isolated condition. The Spain-lane Unitarian Chapel Library, founded in 1889 by the Rev. W. E. Atack, is now the only public library in the town. It comprises at present more than 3000 volumes, and has a membership of nearly 400 residents of the town and district. It has a healthy balance-sheet, and is in splendid working order. It is managed by a committee, which includes members of other local denominations. Miss Pooles, organist of the congregation, is the librarian, and Mr. Kime, our secretary, is the treasurer. In Boston we are on the eve of what promises to be a determined controversy between the Church and the Nonconformists on the recent policy of the Local School Board.'

**Burnley Lane.**—On Sunday afternoon, Jan. 31, we had another successful cottage service at the house of Mr. Theophilus Thompson, 3, Wilton-street, conducted by the Rev. A. C. Smith. Owing to the generous offer of the Hon. Kathleen O'Hagan, says our correspondent, we have been enabled to secure a room in Burnley-lane in which to hold our services and other meetings, she most kindly promising to pay the rent for one year. We should have held our service there on Sunday afternoon, but during the last week the Baptists, who had been using the room previously, had their own mission-room de-

stroyed by fire, and, having no place in which they could meet, we consented to let them have the use of our room until their own place is ready for them. We have every reason to be proud of the good work going on in Burnley-lane.

**Chesterfield.**—On Sunday, Jan. 31, the Sunday-school anniversary services were held. The preacher was the Rev. Joseph Wood, of the Old Meeting, Birmingham. There were good congregations; in the evening, an especially crowded attendance. The collections, which were devoted to the school funds, amounted to £11 15s. 9½d. On the following evening (Monday, Feb. 1), the annual tea-meeting was held, and, in spite of the very bad weather, was well attended. A concert followed the tea. The Rev. Ambrose Bennett, the minister, reviewed the year's work, spoke of the success which had attended the special efforts made during 1896, expressed his gratitude for the warm support and sympathy given him, and said there was good reason for much hope in the outlook of the church.

**Devonport.**—At a congregational meeting held at Christ Church after evening service last Sunday, to discuss the proposed extension of work and furtherance of our cause, the recorder's report showed an increase of average attendance at service during last year on the previous year of about 17 per cent. morning and evening. The number of Sunday scholars shows an increase of 28 per cent. The figures were considered fairly satisfactory, but not adequate.

**Eastbourne.**—For some time past Mr. Whiteman has been discoursing on the Beatitudes, his special topic on Sunday morning, Jan. 17, being 'Blessed are the pure in heart.' The whole symbolism of the Jewish Temple, said the preacher, was calculated to teach the lesson of purity; but, unfortunately, the Jews in the time of Jesus laid far more stress on outward purity than upon that inward cleansing for which the author of the fifty-first Psalm prayed. So, said Jesus, they who would see God, the God who is Spirit, must have their spiritual vision cleared by cultivating inward purity—must worship the Lord in the beauty of holiness. Holiness is to righteousness what religion is to morality: neither can exist long or have a strong and healthy life without the other. One is the inward and spiritual grace of which the other is the outward and visible sign.

**Framlingham.**—A lantern entertainment (forty views) was given in the Old Meeting House on January 20, by Mr. Goldstein, of Ashfield. The Revised Version Bible (received from the British and Foreign Unitarian Association Committee) is used in the services, and the Revised Version New Testament in the Sunday-school which has the largest membership, necessitating the forming of two new classes. Twenty-five boys have been enrolled for a drum and fife band, and are now being taught. The minister, congregation, and school desire to express their appreciation of, and gratitude for, the interest taken in the work and the assistance given.

**Gloucester.**—On Wednesday evening the Rev. Walter Lloyd delivered a lecture on 'Sixty Years Ago,' in which he gave a sketch of the state of England in 1837, the year of the Queen's Accession to the throne. Mr. Lloyd dealt with such various topics as the Court, Politics, Labour Questions, the Poor Law, Religion, Science, Sport, Coaching, Railroads, Literature, Fashion, and Education. The lecture was illustrated by copious extracts from the newspapers of the period. The chair was taken by Mr. John Ashbee.

**Hull.**—The opening weeks of the year brought their special activities; and, so far as the social and recreational departments go, we have had numerous and successful gatherings. A grand Christmas tree, with presents and games to correspond, for the Sunday-school, and a feast for about ninety old people, gave the teachers and their friends active employment. The Rev. Charles Hargrove lectured, as usual, to the Literary and Social Union, and we were deeply interested in his survey of 'The Irish Famine fifty years ago.' The terrible weather has affected our attendances, however, all round; our people being widely scattered. Mr. Perris is just commencing a series of Sunday evening discourses on 'Unitarianism and Orthodoxy,' which run thus:—'Our Roll of Martyrs and Pioneers'; 'Three Modern Types—Priestley, Channing, and Martineau'; 'The Orthodox Surrender and its Consequences'; 'Arrested Developments in Church and Chapel'; 'The Outlook for the Free Churches.'

**Knutsford.**—Taking advantage of the kind offer of the British and Foreign Unitarian Association to assist in arranging for special week-evening services, the first of a course of three such services was held on Thursday evening, Jan. 24, when the Rev. V. D. Davis, B.A., of Liverpool, preached an eloquent sermon on 'The True Authority in Religion.' The congregation was smaller than had been anticipated. The collection amounted to £1 8s.



**Liverpool: Hamilton-road Domestic Mission.**

—Under the Revs. J. L. Haigh and H. Bodell Smith the work here is being thoroughly re-organised. The Sunday services, especially in the evening, are encouraging. The Sunday-school is growing rapidly, there being now about 160 scholars, including a class of young men numbering 50. Active week-night agencies are also at work: concerts on Monday evenings, Debating Society on Tuesdays, young peoples' recreation on Wednesdays, Musical and Dramatic Society on Thursdays, singing practice on Fridays, outdoor sports and pastimes on Saturdays. There are a Draughts Club, a Harriers' Club, and a Football Club also in good and healthy working order. The Monday evening concerts, organised especially for the poor people in the neighbourhood, are drawing crowded audiences into the Lecture Hall. Miss Boulton and her gipsy choir—15 ladies in gipsy costume—recently provided a most attractive programme of vocal and instrumental music, when the room was packed with over 300 people; and on Monday last, in spite of a heavy snowstorm falling at the time, a concert by the 'Star Sketch Company' met with the same crowded reception. When the minister in charge—Rev. H. Bodell Smith—during an interval in the programme, explained the work of the Mission and extended a warm and hearty invitation to those present to attend the Sunday services and send their children to the Sunday-school, there was much applause. Scholars, parents, members, and friends are being visited, and from many signs it is evident that the Mission is situated in a good district for the doing of an abundance of good work. A monthly calendar is published, having a striking picture of the Hamilton-road church and school buildings on the front page, and supplying necessary information as to the work and the various institutions connected with the Mission. Old friends of Hamilton-road will also be glad to learn that an excellent photograph of the buildings, well mounted for framing, of which there are some copies left, can be had on application to Mr. Haigh or Mr. Smith.

**London: The Welsh Movement.**—Last Sunday evening, Mr. A. J. Clarke, of Forest Gate, conducted an English service at Furnival-street. The congregation was comparatively small. Next Sunday evening the officiating minister will be the Rev. T. Arthur Thomas, of Pantdefaid, South Wales.

**Maidstone.**—The annual Sunday-school treat was held on January 20, in the Concert Hall of the Corn Exchange, when about 250 sat down to tea. The interesting programme following was witnessed by perhaps 100 more. A song by Mr. R. L. Moseley, with chorus by members of the choir and Sunday-school, was followed by a series of interesting and well-executed 'wax-works.' The characters had been drilled by Miss Ellis, and the performance was in the hands of Messrs. Hayes and Spicer. Major Haynes, J.P., in distributing the prizes, warmly thanked the teachers for their voluntary efforts. The audience then followed with great interest the musical drama, 'Red Riding Hood,' as given with effect by some of the younger members of the Sunday-school. A hearty vote of thanks was given Major Haynes for presiding, and to Miss Ellis and other helpers, among whom special mention is due the Misses Harrison for drilling the children, to Miss White and Miss Campbell for preparing the costumes, to Miss Florence Gegan, and Mr. J. Froud.

**Manchester: Urmston.**—In aid of the local effort towards the grand bazaar to be held in the coming autumn, a children's dramatic performance was given in the Public Hall on Wednesday evening, January 13. The pieces selected were 'Will o' the Wisp' and 'Jack and the Princess who never smiled.' Between the two pieces a reading, entitled 'Editha's Burglar,' was given by Mr. Sydney J. Harrop. The performance reflected the greatest credit on Mrs. Alfred Henshall and Miss Noar, who were mainly responsible for their training. The hall was crowded in every part, and a sum of £7 will be handed over to the bazaar fund.—The annual meeting of the members of the Urmston Unitarian Church was held in the Public Hall, in which room the weekly services are held, on Sunday afternoon, Jan. 24. Mr. G. W. Henshall presided, and there were also present the Rev. Dendy Agate, B.A., Mr. W. Canning (treasurer), Mr. S. O. Harrop (hon. sec.), and many others. Mr. Harrop gave the annual report. He said the average attendance at the Sunday services was forty-eight, and the average collection 12s. 3½d.; last year the average attendance was forty-six, and the average collection realised 11s. 4½d. The total membership was a little over fifty-six. The report was adopted. The financial report read by Mr. Cumming showed a slight deficiency—about £2. Mr. Harrop intimated that he was compelled to resign the office of secretary, and although pressed by his friends to retain the office, he said he must decline. The following

were appointed on the committee:—Miss Evans, Messrs. Matley, Chadwick, Hubbert, Alfred Henshall, Ruscoe, W. Canning, J. W. Jackson, G. W. Henshall, Plowman, Frank Chadwick, and A. Edward.—On Friday evening, Jan. 29, the annual soiree was held in the Public Hall. About sixty adults and fifty Sunday-school children sat down to tea, and afterwards there were games and music. A special feature was the distribution of some dozen prizes, provided by Mrs. Cookson and Mr. G. W. Henshall, by the Rev. Dendy Agate, B.A., to the best attenders at the Sunday-school.

**Mossley.**—On Thursday evening, January 28, a lantern lecture was delivered, under the auspices of the Manchester District Sunday-school Association, by the Rev. A. W. Fox, M.A., of Altrincham, on 'The Dwellers in our Gardens.' There was a good attendance.

**Newtownards (Installation).**—On the 26th January the Rev. R. M. King, formerly of Glenarm, was installed to the pastoral charge of the old Presbyterian (Unitarian) congregation, Newtownards, as successor to the Rev. J. J. Magill, now of Rademon, Crossgar. There was a fairly good attendance of ministers and members. The Rev. D. Walsley, B.A., conducted the opening services, preaching from Luke xi. 2, 'Hallowed be Thy name.' The Rev. Mr. Kennedy, Larne, explained and defended the Presbyterian form of Church government, and gave the charge to minister and congregation. Mr. Kennedy then asked Mr. King if he had any statement to make, and Mr. King replied that he did not think it necessary to make a statement, seeing that for the last eight years he had been a member of their church. The Rev. Mr. Miskimmin, Greyabbey, then offered up the installation prayer, and after the installation ceremony Mr. King was welcomed by his brethren and congregation to his new charge. The members of the Presbytery, with a number of friends, including ladies, afterwards dined together at the Ulster Hotel. The Rev. J. Miskimmin presided, and the Rev. J. J. Magill occupied the vice-chair. The usual loyal toasts having been given, that of the newly-ordained minister followed, to which the Rev. Mr. King suitably replied. The toast of 'The Congregation of Newtownards' was responded to by Messrs. Thomas Bailie and John Harrison, and 'The Presbytery of Antrim' by the Rev. James Kennedy.

**North Cheshire Unitarian Sunday-school Union.**—The quarterly meeting of the Union was held at Macclesfield on Saturday, the 16th ultimo, about sixty teachers and friends being present. The president, the Rev. N. Green, took the chair, and the Rev. Jos. Freeston introduced as a subject for discussion Dr. Temple's essay on 'The Education of the World.' A good discussion followed, taken part in by Mr. Russell, Rev. W. Harrison, L. Scott, G. H. Smith, B. C. Constable, J. A. Pearson, and Messrs. S. Ashworth, H. Matthews, — Mellor, and A. Slater. During the evening vocal and instrumental selections of music were given by the Macclesfield friends. The Rev. J. Barrow moved, and Mr. F. Hepworth seconded, a cordial vote of thanks to Mr. Freeston and the Macclesfield friends, which was suitably responded to.

**Nottingham.**—The Rev. W. E. Addis is just commencing another of his valuable courses of Sunday evening lectures on the Scriptures. This course is on the journeys of St. Paul considered in the light of recent investigations, which throw new light and interest on the subject. During the last two or three years, says our correspondent, Mr. Addis has given many of these short courses of lectures,—on the Psalms, on the Prophets, the Epistle to the Thessalonians, the Early Church in Ireland and Scotland, and kindred subjects,—bringing to bear on them all his wealth of learning, as well as his great power of language and devotional spirit. The congregation at Nottingham is fortunate, indeed, in having the advantage of hearing such discourses; it is a privilege which would be highly valued even in our great seats of learning, and such as can seldom fall to the lot of a provincial congregation.

**Portsmouth: High Street.**—The first annual tea and entertainment of the John Pounds Band of Hope, which now numbers 105 members, took place a few days since, when a pleasant evening was spent. A short address, with experiments, was given by Mr. Jolliffe, of the local Band of Hope Union, and some capital Indian club performances and songs in character added largely to the children's enjoyment. Following up the interest created by the Rev. R. A. Armstrong's lecture, the Rev. Geo. Cosens Prior has just concluded a successful series of Sunday evening addresses, under the title of 'Our Noble Faith, or Unitarian Principles and Aims'; taking in turn our views on 'God,' 'Man,' 'Jesus,' 'The Bible,' 'Salvation,' 'Immortality,' 'Worship and Prayer,' and 'Our Attitude towards Science.'

**Reading (Resignation).**—The annual business meeting was held on Sunday evening last, when there was a good attendance. The most important announcement was the intended resignation of the Rev. D. Amos, who has occupied the pulpit for eight years, having succeeded the Rev. R. R. Suffield. The church had also under consideration the question of the erection of a school-building. The church has nothing of the kind at present. There is plenty of land, and recently Mrs. Suffield has presented the church with a piece of land of the value of £50, which completes the west frontage. The present time, however, seemed inopportune, and the scheme was deferred for future consideration.

**Rhydygwin.**—It is encouraging to find that the appointment in July last of the Rev. Lewis Williams as pastor of this church has resulted in much fresh life and energy being thrown into all the work. The services are better attended, and the last Sunday in December seven persons were admitted members of the church. The singing at Rhydygwin has always been good, thanks to the able and self-sacrificing efforts of the leader, Mr. David Hughes, Rhydydydir; but a further improvement is expected in the immediate future, as a fine organ has just been purchased, and it was used for the first time on Sunday, the 17th ult., when it gave general satisfaction. The Sunday-school work also shows much renewed life and vigour, and evening classes have been established at the neighbouring village of Fehnfach, where the special work arranged for the schools of the denomination in Wales is being carefully prepared.

**Richmond.**—The Rev. S. Farrington is establishing a reading circle to study the Rev. R. A. Armstrong's book, 'God and the Soul.'

**Southampton.**—An unusually interesting entertainment has been given in the Kell Memorial Hall, in connection with the Church of the Saviour Sunday-school. There was a large company present, every available place being occupied, and the generous contributions towards the school funds made at the close proved the great satisfaction the entertainment had given. The programme included a play, entitled 'Cinderella,' by the children, whose performances reflected the greatest credit on Miss Davis, who had trained them. Other pieces were given by Miss Mary Sinnott, Miss Rose Davis, Miss Nellie Smith, Miss Sims and Mr. Sprague.

**South Shields.**—On Sunday, in connection with the opening of a new pedal organ, special services were held. For the occasion the choir was largely augmented from other churches in the town, and additional solos were rendered by Miss Muriel Howard and Mr. T. W. Allan. On the invitation of the minister of the church, the Rev. Joseph Geary (who is chaplain of the lodge), a large number of the officers and members (including his worship the Mayor) of Hedworth Masonic Lodge were present. Mr. William Corrie Grant gave an organ recital. The whole of the cost of the organ was raised before it was purchased. There were excellent congregations, all the seats in the church being filled. The collections, which were for the church funds, were the largest taken for the last ten years.

**Stockport (Presentation).**—There was a large gathering of parents, scholars, and friends in the schoolroom of the Unitarian Church on Thursday evening, January 28, the occasion being the parents' annual party. Tea was served, and the distribution of prizes and an entertainment followed; but the most interesting portion of the proceedings was a presentation to Miss Hirst, a lady teacher, who had been associated with the Sunday-school for the lengthy period of 47 years. Alderman S. Robinson presided, and amongst those present were the Rev. B. C. Constable, pastor of the church, Rev. W. R. Shanks, a former pastor, and many friends. Mr. Constable explained that in February, 1850, Miss Hirst came to the Sunday-school and became a teacher. She retained that position for 20 years; then she removed to Southport, and was absent from the school for about twelve months, at the expiration of which she returned to Stockport, again becoming associated with the Unitarian School, a connection which had been uninterrupted during a period of almost 27 years. It is exceedingly rare for anyone to be connected as a teacher with a Sunday-school for half a century. So far as the Stockport Unitarian Sunday-school was concerned the event was unique. There were friends present that evening who might be able to trace still further back association with the church and school, as the latter was commenced five or six years prior to Miss Hirst undertaking the duties of teacher. Playing happily upon her name, the pastor said she had been Helpful, Indefatigable, Regular, Self-sacrificing, Trustworthy. Another useful characteristic was her care in treasuring and preserving old documents. Miss Hirst



would be asked to accept some recognition of her long and valuable services, the gift assuming the form of an illuminated address, an album containing signatures, and a purse of fifty guineas. Notes of congratulation on the auspicious event had been received from numerous old scholars and friends, including Mr. Unwin, of Oxford; Mrs. Hudson, of London; Mr. James Bannister, of Australia; and others.—Alderman S. Robinson said he could endorse all that had been said by their pastor, and he expressed his great gratitude and admiration for the work which Miss Hirst had accomplished in connection with the school.—Mr. J. F. Spedding, Mr. O. E. Heys, and the Rev. W. R. Shanks having spoken, the Rev. B. C. Constable made the presentation, Miss Hirst being greeted with enthusiasm.

**Trowbridge (Presentation).**—On Wednesday last week, an interesting congregational meeting took place in the Conigre Chapel. After tea, of which about 150 members and friends partook, a largely attended meeting was held in the school-room, the chief object being to mark the occasion of the marriage of the minister, the Rev. R. H. U. Bloor, who, with Mrs. Bloor, was present. Mr. Albert Taylor presided, and, in a few felicitous words, referred to the interesting event, and expressed, on behalf of the church and congregation, their best wishes for the future happiness of Mr. and Mrs. Bloor. Mr. Eb. Taylor then read an address, illuminated and framed, congratulating Mr. Bloor on his marriage with Miss Florence Dakin. 'We recognise that the multifarious duties which attach to the position of a Unitarian minister may, in some degree, be found less onerous when influenced by the atmosphere of home and the graces of married life. With deep respect, therefore, would we welcome to Trowbridge the lady who is now your wife, having every hope and trust that in years to come a life faithfully and lovingly lived may be rewarded by an unstinted tribute of devotion on the part of every individual who may be honoured with your friendship.' Miss Walker (Westfield) then formally presented the address and a purse of gold; Miss Lizzie Taylor, on behalf of the Sunday-school teachers and scholars, presented a very handsome mantel clock; and Mr. W. Cleveland, on behalf of the Bible class, presented a smoker's companion. Mr. Bloor expressed his thanks for the handsome gifts made him, and the kind feeling which prompted them. Vocal and instrumental music and recitations enhanced the pleasure of the gathering.—At the weekly meeting of the Literary and Debating Society, at the Old Parsonage, on Friday evening, the president (the Rev. R. H. U. Bloor) gave 'A Sketch of Shakespeare's "Julius Caesar."'

**Western Union.**—We have received the second number of the *Western Union Chronicle and Seed Sower*, the very useful little organ of the Western Union of Unitarian and Free Christian Churches. It is, in the first place, a list of these churches and of preachers, and some of our isolated friends may be pleasantly surprised to learn that there are twenty-eight places of worship and forty-three preachers upon this list. Details as to services, sermon and lecture subjects, institutions connected with the churches, and notes upon recent events are also given. The broad-sheet will serve to show that we are neither so few nor so feeble as is sometimes suggested, and that the sensible thing is to join hands thus for common purposes.

To CORRESPONDENTS.—Some of our friends have not noticed that we must decline to insert letters unless fully signed. We are at all times obliged by considerations of space to make a selection among the letters sent for publication. Letters, etc., received from S. H.; W. C. (Bilston); —? (Belfast); D.; H. J. O.; J. K.; D. W.; C. E. P.; H. B. W.

## OUR CALENDAR.

SUNDAY, FEBRUARY 7.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.  
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. C. BOWIE, M.L.S.B.  
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.  
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.  
Forest Gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.  
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.  
The Holy Communion after morning service.  
Evening lecture, 'The Gospel Jesus taught.'  
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D. Evening: 'Christ's Emphasis on Practical Goodness.'  
Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. R. SPEARS; and 7 P.M., Rev. W. G. MARSDEN.  
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. R. J. PLATER.  
Kentish Town, Free Christian Church, Clarence-road, 11 A.M., 'The Kingdom of God'; and 7 P.M., 'Education Bill and Theology,' Rev. A. FARQUHARSON.  
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.  
Lewisham, School of Art, High-street, 7 P.M., Rev. W. CHYNOWETH POPE, 'Development versus Destruction.'  
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. STOPPARD A. BROOKE; and 7 P.M., Rev. P. H. WICKSTEED, M.A., 'What the Old Testament stands for.'  
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.  
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.  
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.  
Stamford-street, Blackfriars-road, 11 A.M., Rev. W. CHYNOWETH POPE.  
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.  
Wandsworth, Unitarian Christian Church, East-hill 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.  
Wood Green, Unity Hall, 11 A.M. and 7 P.M. Rev. DR. MUMMERY.  
Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.  
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.  
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.  
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.  
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.  
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.  
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.  
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. R. COWLEY SMITH.  
CANTERBURY, Blackfriars, 11 A.M.  
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.  
EASTBOURNE, Natural History Museum, Lismore-rd., 11 A.M. and 6.30 P.M., Rev. J. M. WHITEMAN.  
GRAVESEND, Public Hall, New-road, 7 P.M., Rev. L. JENKINS JONES, 'A Unitarian's View of Atonement.'  
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.  
HULL, Park-street Church, 10.45 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.  
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG.  
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. B. LLOYD.  
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. DR. KLEIN.  
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.  
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.  
MANCHESTER, Upper Brook-street Free Church, 10.45 A.M. and 6.30 P.M., Rev. C. PEACH.  
NEWPORT, Isle of Wight, Unitarian Christian Church, High-street, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP. Trains from Cowes, Ventnor, Shanklin, and Sandown.  
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.  
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.  
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.  
RAMSGATE, Assembly Rooms, High-street, 7 P.M.  
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. D. AMOS.  
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.  
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.  
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-rd., 11 A.M. and 6.30 P.M.  
WYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.  
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. A. CLARKE.

CAPE TOWN, Free Protestant Unitarian Church  
Hout-street, 6.30 P.M., Rev. D. P. FAURE.

## 'THE INQUIRER' CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid; a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

## BIRTH.

MOORE—On the 29th Jan., at Hindley Parsonage, the wife of Rev. John Moore, of a daughter (still-born).

## MARRIAGE.

### SILVER WEDDING.

FIRST—KNIGHT—On Feb. 6, 1872, at Christ Church, Nottingham, by the Rev. C. L. Whitham and the Rev. R. A. Armstrong, B.A., the Rev. J. Crowther Hirst, to Hannah Oakes, only child of Sam Peake Knight, of Nottingham.

## DEATHS.

EVANS—On 29th Jan., at Dowlais, Mrs. Lettice Evans, aged 79 years, the last surviving sister of the Rev. Professor D. L. Evans, Llanybyther.  
FRYER—On January 30, suddenly, at his residence, 7, Talford Grove, Didsbury, Josiah Fryer, aged 72 years.  
HOPGOOD—On the 2nd Feb., at Clapham-common, S.W., James Hopgood, J.P., aged 85.

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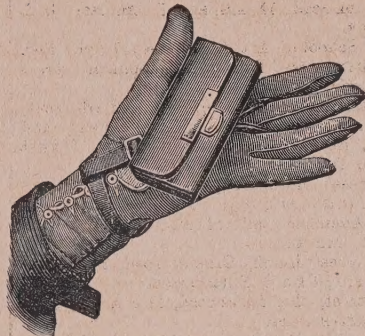
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## Meetings, etc.

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Near Oxford Circus,  
At 11.15, FEBRUARY 7 and 21.

# UNITARIAN 'FORWARD MOVEMENT' LECTURES FOR 1897.

FIVE SUNDAY EVENING LECTURES will be given on 'THE BIBLE,' at NEWINGTON-GREEN CHURCH, Stoke Newington, by the Rev. WILLIAM WOODING, B.A.

Jan. 31.—'Why and how the Bible was written.'  
Feb. 7.—'The service which the Bible has rendered to civilisation.'  
Feb. 14.—'The Misuse to which the Bible has been subjected.'  
Feb. 21.—'The true place of the Bible in religious life.'  
Feb. 28.—'The Bible'—'continued.'  
Services commence at 7 p.m.

**PRESTON.—A SALE OF WORK**  
will be opened on THURSDAY NEXT (FEB. 11th), at 3 o'clock in the afternoon, by Mrs. JOHN HEALEY, in the Schoolroom, Percy-street. The Sale will be continued on FRIDAY (opened by Mr. T. PARKINSON), and on SATURDAY (opened by Mr. SAM LEE, J.P.).

The object is to clear off a debt of £150. Help in money or goods will be thankfully received by—  
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The COMMITTEE of the Church APPEAL for AID in raising £300 for RESTORATION and EXTENSION.

The Unitarian cause in Peckham is carried on, in the midst of a large middle and working class population, by the only Unitarian church within an area of at least ten square miles.

During the whole period of its existence, it has maintained its independence; but the means of the congregation have not enabled them after meeting current expenses, to set aside a sufficient amount for the thorough repair of the church and school fabrics, the condition of which calls for serious attention.

While making this appeal, the Committee think the time opportune for an attempt to erect a much-needed ante-room, and furnish other accommodation for the various associations affiliated with the church.

The congregation has pledged itself to raise £50 towards the sum required, in full confidence that they may look to the Unitarian public to make up the amount necessary for achieving the object set forth.

Donations will be thankfully received by either of the undersigned, and acknowledged in the denominational papers.

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81, Chadwick-road, Peckham, S.E.  
HAHNEMANN EPPS,  
Member of Church Committee,  
95, Upper Tulse-hill, S.W.

The following Grants and Donations have already been made:—

	£	s.	d.
Congregation (including £10 from H. Epps, Esq.)	50	0	0
British and Foreign Unitarian Association	20	0	0
London District Unitarian Society	15	0	0
F. Nettlefold, Esq.	40	0	0
S. S. Taylor, Esq.	2	2	0
D. Martineau, Esq.	1	1	0
Miss L. K. Garrett	3	3	0
Mr. John Harrison	2	2	0

**THEOSOPHY.**—Information can be obtained from General JACOB, Brooklands, Tavistock, Devon.

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The Bazaar will be held in St. James's Hall, Manchester, on November 2, 3, 4, 5, and 6, 1897. Promises in money and goods from Congregations and private individuals have already been received to the amount of upwards of £5000. Subscriptions and Contributions for sale at the Stalls will be gladly received by the Officers of the Bazaar Committee as above; by Mrs. Steintal, The Limes, Nelson-street, Manchester; Mrs. James R. Beard, 45, Palatine-road, Withington; or by the undermentioned ladies who have kindly allowed themselves to be nominated for the purpose:—

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Blackley.—Mrs. Knott, 50, Delauney's-road, Crumpsall; Mrs. Taylor, 20, Delauney's-road, Crumpsall.

Bradford.—Mrs. Mort, 345, Ashton New-road, Clayton; Mrs. Waite, 4, Lees-street, Higher Openshaw.

Chorlton-cum-Hardy.—Mrs. Dendy Agate, 13, Vincent-avenue, Chorlton-cum-Hardy; Mrs. E. G. Hiller, Sherwood, Hastings-avenue, Chorlton-cum-Hardy; Mrs. F. Jennings, Tonachneive, Oswald-road, Chorlton-cum-Hardy; Mrs. A. E. Piggott, 37, High-lane, Chorlton-cum-Hardy.

Dob-lane.—Miss Millward, Model Cottage, St. Mary's-road, Newton Heath.

Gorton.—Mrs. Evans, Brookfield Parsonage, Gorton; Miss Henshall, Cross-street, Gorton; Miss Walker, 719, Hyde-road, Gorton.

Hale.—Miss Valentine, The Elms, Hale, Altrincham; Miss Wolff, The Clough, Hale, Altrincham.

Heaton Moor.—Mrs. Edward Ashworth, Nunthorpe, Broomfield-road, Heaton Moor; Mrs. F. Harland, Longfield Villa, Mauldeth-road, Heaton Mersey.

Longsight.—Mrs. Harris, 6, Clitheroe-street, Longsight; Mrs. Head, 76, Stanley-grove, Longsight; Mrs. Heys, 39, Albert-grove, Longsight.

Lower Mosley-street.—Miss Herford, 98, Acomb-street, Greenheys; Miss Salomonson, 173, Upper Brook-street, Chorlton-on-Medlock.

Middleton.—Mrs. A. Lamcaster, Edgewood, Rochdale-road, Middleton; Miss Sarah Thorpe, Spring Gardens, Rochdale-road, Middleton.

Monton.—Mrs. Dendy, Ewhurst, Swinton; Mrs. Rawson, Earlswood, Ellesmere Park, Eccles.

Moss Side.—Mrs. Lawson, 163, Withington-road, Whalley Range; Mrs. Thomas Wood, 86, Bishop-street, Brooks's Bar.

Oldham-road.—Mrs. J. Hazzlewood, 299, Oldham-road, Manchester; Mrs. W. Robinson, The Hollies, 6, King-street, Church-lane, Harpurhey.

Pendleton.—Mrs. Broughton, 253, Ellor-street, Pendleton; Mrs. Dolphin, 102, Longworth-road, Pendleton; Miss M. L. Grundy, 23, Leaf-square, Pendleton; Miss Heydon, 22, Portland-avenue, West Liverpool-street, Salford.

Platt.—Mrs. Briggs, Victoria Park, Rusholme; Mrs. Harding, Brantwood, Oak Drive, Fallowfield; Mrs. Leys, Brookfield, Withington; Mrs. Poynting, 22, Rathen-road, Withington.

Strangeways.—Mrs. Talbot, 19, Woodlands-road, Cheetham-hill; Miss Woolley, Brookside, Kersal.

Swinton.—Miss Charlton, Beech Farm, Swinton; Miss Ermen, Rose Bank, Pendleton; Mrs. Shanks, 29, Bury Stile, Swinton.

Upper Brook-street.—Mrs. C. Peach, 69, Hyde-grove, Chorlton-on-Medlock.

Urmston.—Miss Helen Evans, Broom Lea, Urmston; Mrs. Alfred Henshall, Irlismere, Irlam-road, Flixton; Mrs. George Henshall, Alival, Roseneath-road, Urmston; Mrs. Hunter, Fern Acre, Urmston.

# THE LONDON DISTRICT UNITARIAN SOCIETY.

## APPEAL FOR £1000.

The COMMITTEE of the LONDON DISTRICT UNITARIAN SOCIETY desire to raise the above sum in order to enable them to pay off a debt of some £300 due to the Treasurer, to place the Society on a sounder financial basis, and especially to enable them to take advantage of many promising opportunities of increased usefulness that now present themselves.

It is especially desired to increase the Subscription List which, from deaths and other causes, has been reduced to the very inadequate total of £250 a year. This amount very far from meets the Society's ordinary expenditure. Last year the Grants to Churches alone amounted to nearly £620.

London has a population of 5,000,000, and is still very insufficiently supplied with Unitarian centres of worship.

The Committee, therefore, appeal to the Unitarians of London to support their local Society; and to enable it to supply the needs of the Metropolis in a satisfactory manner. Contributions will be gladly received by the Treasurer, Mr. DAVID MARTINEAU, South Road, Clapham Park, S.W.

The Treasurer begs to gratefully acknowledge the undermentioned new or increased subscriptions and donations which have been either paid or promised.

	New or Increased Subscriptions.			Donations.		
	£	s.	d.	£	s.	d.
Amount already acknowledged	38	1	6	436	9	6
Mrs. E. Nettlefold	—	—	—	50	0	0
Kentish Town Free Christian Church (per C. Hind, Esq.)	—	—	—	50	0	0
D. Martineau, Esq.	—	—	—	10	10	0
A Friend (per I. S. Lister, Esq.)	—	—	—	5	5	0
Miss E. M. Lawrence	—	—	—	5	0	0
Mrs. E. Bowring	—	—	—	5	0	0
Rev. Brooke Herford, D.D.	—	—	—	3	3	0
Mrs. Webb	—	—	—	2	2	0
T. H. Mackay, Esq.	—	—	—	1	1	0
Miss Shakespeare	1	0	0	—	—	—
Miss C. Shakespeare	1	0	0	—	—	—
Anon. (per Dr. Herford)	—	—	—	0	11	0
Mrs. Pritchard	0	10	0	—	—	—
Chas H. Benham, Esq.	0	5	0	—	—	—
Miss Aiken	—	—	—	0	10	0
Miss Elsie Long	—	—	—	0	5	0
	£40	16	6	£569	16	6
				40	16	6
				£610	13	0

# THE MINISTRY TO THE POOR IN MANCHESTER.

## PLATT CHAPEL.

A RELIGIOUS SERVICE will be held in Platt Chapel, on TUESDAY EVENING, FEBRUARY 9th, at 7.45, when the Rev. DR. KLEIN, of Liverpool, will preach, and Collections made on behalf of the Domestic Missions in Manchester.

CHARLES T. POYNTING,  
Minister of Platt Chapel.

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